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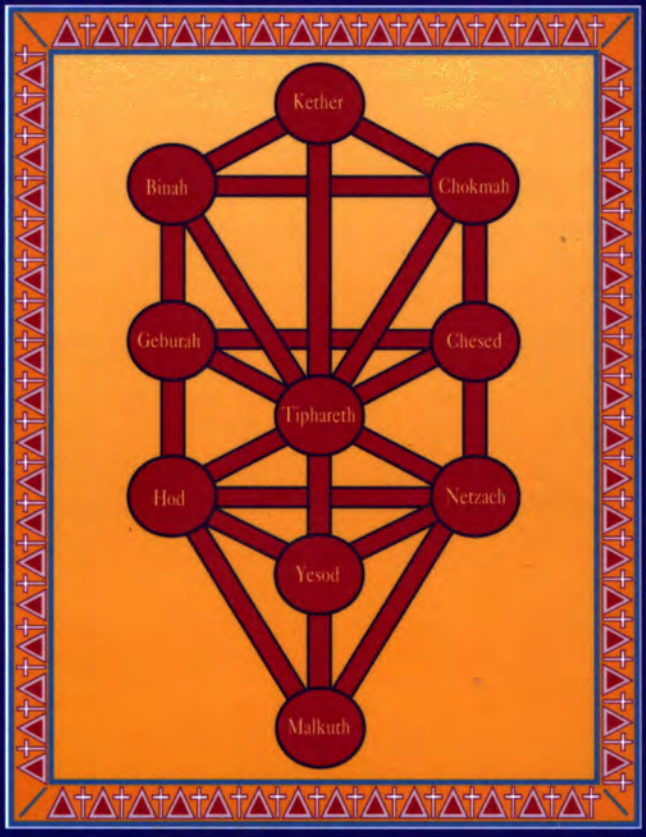
Book II

Qabalah: Theory and Magic



Edited by

Chic Cicero
Sandra Tabatha Cicero

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As both an order and a magical tradition in the 19th century, the Hermetic Order of the Golden Dawn is responsible for planting the seeds of magic that today have sown magical organizations throughout the world. The Golden Dawn and its reverberating facets are now meticulously depicted in the ongoing series *The Golden Dawn Journal*.

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The Golden Dawn Journal, *Book Two* presents the world's best known occult and magical organization in a clear and practical way, providing a vehicle for communication, exploration and discussion for anyone interested in understanding the universe and his or her role in it.

About the Editors

Both Chic and Tabatha are Senior Adepts of the *Hermetic Order of the Golden Dawn*, the only such group operating in the United States and Canada that has a Vault which was consecrated by Israel Regardie and into which Regardie performed initiations for the purpose of establishing a Second Order with valid initiatory succession from the original Mother temple in London. They are the authors of *The New Golden Dawn Ritual Tarot* (deck and book) and *Secrets of a Golden Dawn Temple*.

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Book 2

Qabalah: *Theory and Magic*

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1994
Llewellyn Publications
St. Paul, Minnesota 55164-0383

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FIRST EDITION
1st Printing, 1994

Cover design by Sandra Tabatha Cicero, Christopher Wells
and Linda Norton

Library of Congress Cataloging-in-Publication Data

The Golden Dawn journal / edited by Chic Cicero, Sandra Tabatha Cicero.
p. cm. — (Llewellyn's Golden Dawn series)
Includes bibliographical references.
Contents: — bk. 2. Qabalah—theory and magic.
ISBN 1-56718-851-6 (v. 2) $16.00
1. Hermetic Order of the Golden Dawn. 2. Cabala. 3. Magic.
4. Symbolism. I. Cicero, Chic, 1936- II. Cicero, Sandra Tabatha, 1959- III. Series.
BF1623.R7G57 1994 94-39664
CIP

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and our friend.

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Introduction

There is certainly no other aspect of the Hermetic Tradition that is as essential to the Magic of the Golden Dawn as that ancient body of knowledge known as the *Qabalah*. The roots of this living Tree of Wisdom extend deeply into the soil of history, and each passing century has only added successive growth rings to its venerable trunk. To one degree or another, the Qabalah has always been present in the Magic of the West. However it took the Hermetic Order of the Golden Dawn to plant it firmly in the bedrock of the Western Esoteric Tradition. In fact, the Tree of Life, as shown on the cover of this book, was established as the most widely recognized emblem of the Qabalah, through the teachings of the Golden Dawn.

Virtually every segment of the Order's teachings is built upon a Qabalistic foundation and viewpoint. The Magical techniques of the Golden Dawn are based upon the meditative and Magical practices of the ancient Hebrew mystics. The various procedures that are included in the Golden Dawn's Inner Order curriculum: Tarot, Telesmatic imaging, Skrying in the Spirit Vision, Consecration of implements and talismans, sigil work, and Enochian Magic—all involve some measure of Qabalistic formatting; from the numerical associations of the Tarot, and the vibration of the Divine Sephirotic names and Hebrew letters in skrying, to the Sephirotic Crosses on the Enochian Tablets. Furthermore, the physical design of the Outer Order temple of the Golden Dawn, including the stations of the Officers, is based upon the arrangement of the lower Sephiroth and their corresponding Paths. (This arrangement has implications that go far beyond the mere physical ordering of temple furniture, as the chapter by William Stoltz will affirm). All of this points out what makes the Golden Dawn's curriculum of Magic so enduring—the fact that within it, all the various aspects of the Hermetic

teachings are united into a comprehensive and coherent system, *a unified whole*, which has at its core the timeless teachings of the Qabalah.

The chapters contained herein shed light upon many levels of Qabalistic thought. For the sake of the beginning student, however, we shall introduce a few of the basics here.

Qabalah is a Hebrew word that means "tradition". It is derived from the root word *qibel*, meaning "to receive". What this refers to is the ancient custom of passing on the esoteric knowledge from mouth to ear. Qabalah encompasses an entire body of archaic Hebrew mystical principles that are the foundation of the Western Mysteries. The exact origins of the Qabalah are veiled in the mists of time, but the tradition unquestionably carries within it some remnants of Egyptian, Greek and Chaldean influence.

By its very nature, mysticism is knowledge that cannot be transmitted directly, but may be communicated only through symbol and metaphor. Like other mystical traditions, Qabalah also draws upon the individual's comprehension of the transcendence of the Divine. Another important aspect of Qabalah is that it seeks to make known the arcane mysteries of the Eternal Deity, as well as the *connection* between Divine Life on one hand, and human life on the other. The objective of the Qabalist is to uncover old keys (and devise new ones) that will aid in understanding the occult symbols which reflect the Eternal Mysteries.

Israel Regardie stated that, "Qabalah is a trustworthy guide, leading to a comprehension of the Universe and one's own self". But there is much more. This "Tradition" was never limited to education in the mystical path alone; it also included ideas on the origins of the Cosmos, of Angelic hierarchies and Magical practices. The art of Western Magic itself rests upon a Qabalistic groundwork. This "Yoga of the West" reveals the nature of certain physical and psychological phenomena. Magic provides the practical application of the theories supplied by Qabalah.

The Qabalah of today is a dynamic, living philosophy that includes theories on the birth of the Universe, the Eternal Mind of God, and the spiritual development of humanity. It is a precise mystical system that outlines Universal Laws and shows us how to make use of spiritual principles in every-day life. By firmly fixing the Qabalistic symbols such as the Tree of Life in

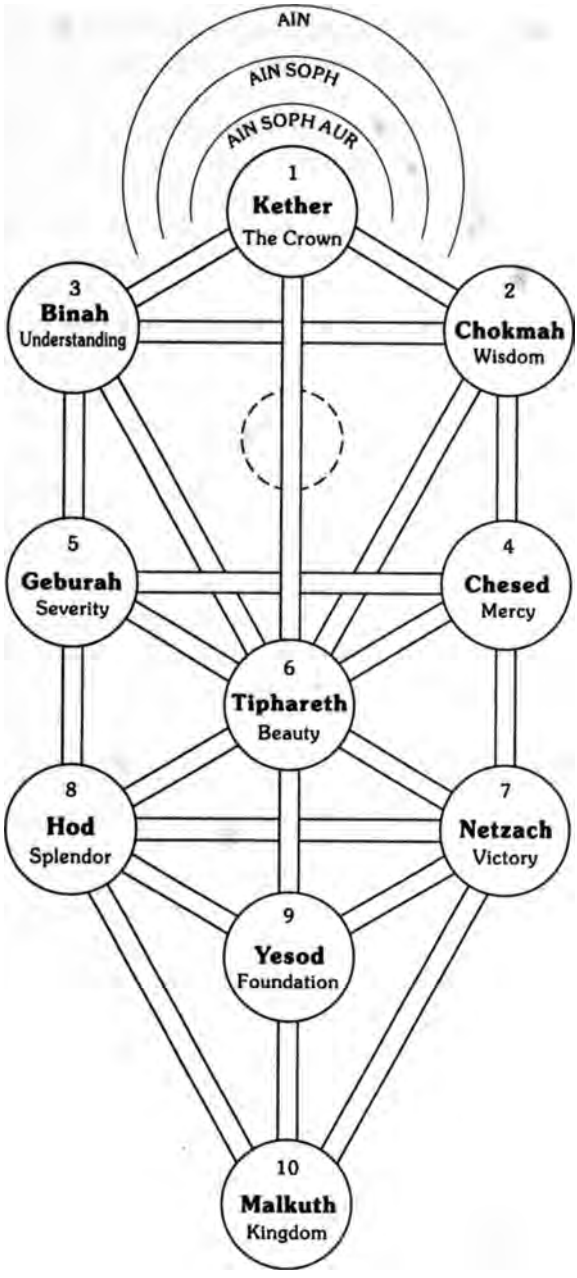
one's mind, the student has access to a balanced group of archetypes that the Inner Self can more easily relate to, thus making spiritual growth possible. As the student begins to analyze and experience the energies of the Tree s/he will find that they develop into genuine Forces that become activated within the psyche. Stimulating these Forces will begin a process of reconstruction in the mind of the student—gathering up severed elements of the Divine Powers which are dormant in the average person. These Powers start to organize themselves in accordance with the Sephiroth, enabling the Magician to tap into a previously forgotten source of Divine Inspiration that is vitalized by meditation and active ritual work with the Qabalah.

The ancient Qabalists referred the highest and most abstract ideas to ten Emanations of Deity called the *Sephiroth*. A singular emanation is known as a *Sephirah*, a word which is said to mean "Number", "sphere", or "Emanation". The word *Sephirah* comes from the Hebrew root word סמר, from which is derived *sepher*—"book", *siphar*—"number", *sippur*—"story", and *sipper*—"to tell". (Also related is the word *sappir* which probably meant a type of stone—most likely lapis lazuli. Our English word, sapphire, is derived from this). Thus the word *Sephirah* includes several ideas concerning number and communication.

When arranged in a certain manner, the ten Sephiroth and the twenty-two paths that connect them form the *Tree of Life* (the *Etz ha-Chayim*). Together, the ten Sephiroth and the twenty-two Paths comprise what is known as the *Thirty-two Paths of Wisdom*. The Tree of Life is the single most important glyph of the Qabalah; a symbol of perfect mathematics, symmetry and beauty. It is composed of the ten Sephiroth,

Some see the Sephiroth as Divine Powers or Vessels. Others look upon them as Divine tools of the Deity (although not separated from the Deity like human tools are from humans). All agree, however, that the Sephiroth express Divine attributes which are structured into an archetypal matrix that is the model for everything in the Manifest Universe. The relationships implied in the Tree of Life underlie the whole of Creation, and so the attributes of the Sephiroth may be found in any branch of knowledge or mysticism.

The Sephiroth are placed upon the Tree of Life in perfect equilibrium, so that each Sephirah counterbalances one on the opposite side of the Tree. The ten Sephiroth issue from the *Three Negative Veils of Existence* (abstract stages of "nothingness") in



The Tree of Life

succession as if "one candle were lit from another without the Emanator being diminished in any way", and in a specific order. They are not seen as being divided from the Source. Qabalists agree that there are ten because ten is a perfect number; one which includes every digit without repetition, and contains the total essence of all numbers. The number ten is therefore an all-embracing number. Outside of ten there exists no other such number, because what is beyond ten returns again to units.

The following is a brief summary of the characteristics of the ten Sephiroth:

1. Kether—*The Crown*

The first Sephirah at the edge of the Three Negative Veils is Kether. The number 1, which encloses within itself the remaining nine digits of the decimal scale, was described by Pythagoras as the undividable Monad. It cannot be divided, yet it can be defined. By the process of reflection, (1 + 1 = 2; 1 + 2 = 3; etc...) the Monad defines and generates all the other numbers. Kether is the point; it is the moment that the Universe as we know it was conceived. Kether is the initial Spark or first Breath of the Divine. This sphere is placed at the summit of the Middle Pillar on the Tree of Life; at the apex of Balance.

Kether is the sphere that contains all that was, is, and will be—it is the place of first emanation and ultimate return. The Crown is the sphere of pure spiritual being; the point of absolute Unity without division—ultimate peace and oneness. Kether is the dwelling place of the Divine White Brilliance, the God-head which is androgynous, but which contains the purest potentials of both male and female. It is the Source of All and the Highest Divine Essence of which we can conceive; the Primum Mobile or First Whirlings of Manifestation and motion; a phrase that aptly describes the activity of the cosmic energy at the time the Universe was created. All comes from Kether and all will ultimately return to Kether.

2. Chokmah—*Wisdom*

Chokmah is the second Sephirah, which is almost an extension of Kether. Chokmah results from the overflowing of the Divine into a second vessel, which is a reflection of the First. From the Absolute Unity of the One now comes the Two, the first active

expression of polarity and the balance of opposites which lies beneath the Manifest Universe.

As the first Sephirah to develop polarity, Chokmah is placed at the summit of the Pillar of Mercy or the Right-hand Pillar. If Kether can be described as a point, then Chokmah could be portrayed as a straight line; an extension of the point into space. The energy of Chokmah is dynamic and outpouring; for it is the great Stimulator of the Universe. Within Chokmah lies the first masculine (Fire) expression as opposed to the androgynous expression of Kether. Whereas Kether is the calm center point of the Universe, Chokmah is complete action and movement—the vital energizing element of existence. It is the archetypal Positive and the Great Supernal Father, *Abba*. However, Chokmah cannot be described simply as a masculine sexual energy; but as the *root essence* of masculine or dynamic Force.

3. Binah—*Understanding*

Binah, the third Sephirah, is the feminine counterpart of Chokmah. This sphere is situated at the summit of the left-hand Pillar on the Tree of Life. Binah is the Supernal Mother *Aima*, the Great Negative or Female (Water) Force. (By *negative* we mean *receptive* in a purely scientific way, like the positive and negative parts of an atom, not as a value judgment). Positive and Negative are inseparable properties; one cannot function properly without the other. Receptivity is a feminine attribute and just as in the case of Chokmah (masculinity), we are again referring to sexual functions in the most basic and unmanifested of concepts. Chokmah, the Sephirah of duality, by necessity overflows into a third sphere in order for another natural polarity to occur.

Binah, the number Three, is a sphere which *builds Form* (another feminine function). Binah receives the overflow of the dynamic current of energy from Chokmah and organizes it for the first time under the concept of Form. *Force* and *Form* are respective male and female properties which occur over and over again on the Tree of Life, but this is where they begin. It must be remembered that at this level on the Tree, the concept of Form exists only as a polarity and as the merest essence of the capacity to build Form, stemming from the excess negative (receptive) energy that has spilled over from Chokmah. Binah is *Ama* the Disciplining Mother, restricting and structuring the

free-flowing energy from Chokmah into what will ultimately be born into organized Form. The first letter of Binah is Beth, which means "house". Beth is also the archetypal symbol of all containers.

Together, Chokmah and Binah are the two polarizing facets of manifestation, the Supernal Father and the Supernal Mother, whose union results in the birth of the universe. Together, Chokmah and Binah are the "Elohim", the Creator God/s referred to in Genesis. They are the two primal building blocks of Life—the archetypal proton and electron—that comprise the whole of Creation.

Although Wisdom is the quality of Chokmah, Understanding is assigned to Binah. Wisdom alludes to complete and infinite knowledge, while Understanding imparts the notion of an ability to grasp the ideas that are intrinsic to Wisdom.

The Abyss

Between Binah and the rest of the Sephiroth is a great chasm known as the Abyss. This marks a distinct separation between the higher and lower parts of the Tree; a difference in levels of being. The three Supernals of Kether, Chokmah and Binah symbolize higher states of consciousness that transcend human awareness. The lower Sephiroth operate within the realm of ideas, and thus are the only ones we can comprehend with our normal consciousness. In order to understand the intangible essence of the Supernals, one must cross the Abyss; which means leaving the earthly personality and the physical body behind in order to reach the Divine Self. Within the gulf of the Abyss is the so-called "Invisible Sephirah" of *Daath,* which is not a true Sephirah, but rather a passageway or bridge across the Abyss.

4. Chesed—*Mercy*

Chesed is the fourth Sephirah, the first sphere below the Abyss on the Right-hand Pillar. It is therefore the first sphere of our physical universe. In Chesed can be found the structural support of all that is manifested. Chesed receives the current of Divine energy which has been modified and disciplined by Binah and gives it another influx of energy. This begins the process of materializing the abstract energies of the Supernals (Kether, Chokmah and Binah). Chesed is the matrix upon which these archetypal ideas will later be built into tangible form. The

fourth Sephirah is also the first sphere thus far that may be comprehended by the human mind, because it is the solidification of the abstract ideas formulated by the Three Supernals.

The patterns of the Tree of Life repeat themselves after the initial three spheres are formed, therefore Chesed is the same type of energy as Chokmah, but on a lower, more manifest level. While Chokmah may be likened to an All-knowing, All-powerful Father, Chesed is the benevolent, loving and protective Father, who is unselfish and forgiving. However the functions of Chesed are essentially feminine—the aptitude for form-building and materialization. This is because for the first time on the Tree, the idea of manifestation below the Abyss is beginning to coagulate, and the concepts of masculine and feminine (positive and negative) are here beginning to blend together as the process of evolution down the Tree continues. But it must be remembered that Chesed is a Water potency, and that it is the offspring of Chokmah and Binah. As such, Chesed shares some similarities with Tiphareth, the offspring of Chesed and Geburah.

5. Geburah—*Severity*

The fifth Sephirah, which is positioned below Binah on the Left-hand Pillar, is called Geburah. Other titles given to this sphere are "Justice" and "Fear" (*Pachad*). Geburah is without a doubt the least understood and most feared Sephirah on the Tree. However, the natural order of the universe depends upon the concept of opposites in balance; thus the benevolence, mercy and form-building qualities of Chesed are now equilibrated by the harsh, destructive actions of the 5th sphere. Geburah's duty is to break down the Form issued by Chesed and apply discipline in the manner of a purging Fire. Any energy that makes its way down the Tree of Life into the material world must be tested and tempered by the opposites of Mercy and Severity. It must be cleansed in the fires of Geburah. All impurities must be burned away, just as the blade of a strong sword must be tested by the fires of the metal smith's furnace. Only in this way, can the energy be fashioned as a sturdy vehicle for manifestation. Geburah is the strong arm of God, commanding respect and burning away all that is useless or outmoded. The harsh, destructive action of this sphere is absolutely vital to further evolution. The energy of Geburah is not an evil force unless its essence spills over from justice to cruelty. Geburah is essentially a conciliatory

power which restricts the merciful love of Chesed. Without the powerful force of Geburah, the mercies of Chesed would deteriorate into frivolity and weakness.

Just as Chesed is the same energy of Chokmah on a lower level, Geburah is a lower form of Binah (the sphere that restricts and disciplines). However, Geburah displays Fire or masculine potency as opposed to Binah's Watery nature. On the other hand some sources insist that Geburah is primarily a feminine energy. It is only recently in our culture that the strength and determination of the feminine side is receiving notice and appreciation. (Nothing is more aggressive and ferocious than a mother defending her child). The same is true of Geburah, which aggressively deals with anything that corrupts the Divine current of energy from Kether. Again at this level on the Tree, the mixture of masculine and feminine traits in each sphere is becoming more and more evident. Geburah seems much more harsh and restrictive than Binah, simply because it lies below the Abyss, and its effects are more easily seen by us in the manifested universe.

6. Tiphareth—*Beauty*

Tiphareth, the sixth Sephirah, lies at the very center of the Tree of Life on the Middle Pillar (the column of Equilibrium) and receives the powers of all the other Sephiroth. This sphere strikes the harmony between the Mercy of Chesed and the Severity of Geburah, therefore it contains the perfect balance of both benevolent and aggressive energies. Because of its position on the Tree, in line with Kether, Tiphareth mirrors much of the pureness of the Crown, but on a deeper, more manifest level. By the union of Mercy and Justice, Beauty is obtained.

Until this point, we have described each Sephirah in abstract terms of Force and Form, and of Macrocosmic archetypes that are somewhat remote from us. But in Tiphareth, this changes because the sixth Sephirah lies well within the range of human experience. The rest of the spheres from Tiphareth on down can be considered more by the effects they have on human consciousness, than by polarities alone. The four lowest Sephiroth are symbolic of the Lower Self or Personality.

The center of the Tree of Life is the place of the Reconciler or Redeemer. Godforms of this energy include Christ, Buddha and Osiris. This is because Tiphareth mediates between the

Godhead in Kether and the rest of the material universe. The sixth sphere is a link or point of transition. It reconciles That Which is Above to That Which is Below. Tiphareth intercedes between these different levels of Being.

The sixth Sephirah is essentially a mystical sphere. The spiritual experience that takes place in Tiphareth is the Vision of the Harmony of Things. This is due to the fact that the Higher Self, or Holy Guardian Angel, of every individual sits in Tiphareth—referring again to Tiphareth as the mirror of Kether, the Divine Self. The goal of all spiritual experience is the search for the Light, which is obtained by devotion to the Great Work. Tiphareth is the sphere of Illumination and of Healing. This is why the so-called Christ-consciousness is placed here.

7. Netzach—*Victory*

The Hebrew name of the seventh Sephirah is Netzach, the final sphere on the Right-hand Pillar. As we have already stated, the lower realms of the Tree can be better described in terms of human consciousness and experience. This is especially true of the four remaining Sephiroth beginning with Netzach. The sphere of Netzach is the dwelling place of human instincts, emotions and desires. It is the "feeling" side of the personality that can be likened to the right side of the human brain. This is where human creativity is born. Once again the idea of polarity comes into play, because Netzach is considered primarily a Fire (masculine) sphere which has an opposing Watery Sephirah to balance it. But at this level on the Tree, we are truly discussing negative and positive sides of the human mind.

Netzach is a dynamic force which inspires and drives us. This sphere is a reflection of the Fiery energy of Geburah, but at the level of the human personality mediated by Tiphareth, fire becomes desire and emotion. Art, music, dance and poetry are all expressions of Netzach energy. In this sphere we find all manifestations of beauty and love, but also the less understood emotions of anger and hate, because *all* emotions dwell here. It is for this reason that the energies of Netzach must be balanced by those of its opposite, Hod.

The seventh sphere is the home of the "Group Mind", the storehouse of images and symbols in the human psyche, which inspires the artist, the dancer, and the musician.

8. Hod—*Splendor*

Hod is the eighth Sephirah, situated at the bottom of the Pillar of Severity. Just as Netzach symbolized raw animal instincts, Hod represents the intellectual part of the mind to which the "left brain" can be assigned. It is the rational mind which organizes and categorizes. All expressions of writing, language, communication, science and Magic are attributed to Hod. All words and Names of Power have their origins in this sphere. We also find the idea of the "Individual Mind" here, as opposed to the Group Mind which is in Netzach. It is the Individual Mind of Hod which makes one aware of one's personal relationship to the Divine.

Hod is a lower form of the energy found in Chesed, but mediated through Tiphareth. The energy of Hod is Watery (feminine) and fluidic. Hod and Netzach cannot function properly one without the other. The eighth sphere is where the emotions and instincts of Netzach take form and come into action. Intellect needs the balance of emotion to drive it, otherwise the words and science of Hod become mere rational labelings; dead and uninspired. Likewise, emotions need the discipline of intellect to stabilize and ground; to keep the dynamic energy from being squandered. The relationship between Hod and Netzach is symbiotic. In terms of the individual, the two spheres must be in harmony in order to maintain a healthy personality.

9. Yesod—*Foundation*

The ninth Sephirah, Yesod, is the third sphere on the Middle Pillar. It is the result of the union between Netzach and Hod. The spiritual experience of Yesod is the Vision of the Machinery of the Universe. What this implies is that Yesod is the sphere of the Astral Light, also known as the *Akasha*. This is the etheric substance which underlies all dense matter. It is the astral matrix upon which the physical universe is built. Yesod is the receptacle of influences from all of the preceding Sephiroth, which are then combined into a type of blueprint made from the Astral Light. This blueprint is the "Foundation" or Etheric Double upon which the earthly plane is constructed. All events, whether natural or man-made, occur in the aethers of Yesod *before* they occur in the physical world. The ninth Sephirah is that last push which activates the final manifestation of Form. In the same manner, all the Planets were born out of the mind

of God, and all man-made inventions first appeared as ideas in the Yesodic part of the inventor's mind. Yesod is the seat of intuition in humankind. In addition, most Magical operations take place here, because the Magician seeks to affect changes in the physical world by manipulating the subtle Yetziratic currents of the Astral.

Like Kether and Tiphareth, Yesod is androgynous, yet the energy here is also sexual, because in Yesod the sexes are for the first time given the form that they will take in the Earthly plane. At this level on the Tree, Yesod is like a pregnant mother about to give birth. Sired by the whole of the Sephirotic influences above it, the child born is the manifest universe itself.

10. Malkuth—*The Kingdom*

Malkuth is the tenth Sephirah, the last sphere on the Tree of Life which is located at the bottom of the central Pillar. This is the ultimate sphere of Form and of final manifestation; the material universe as we know it. Malkuth is essentially the sphere of humanity, and of sensation. The physical representation of Malkuth is the Planet Earth, our own *terra firma*. It is the seat of matter. Yet Malkuth is more than simply the ground beneath our feet, it is the Sephirah in which all four elements are based. Therefore when discussing Malkuth, we are also talking about the physical manifestations of Fire, Water, Air and Earth. There are three states of matter which correspond to the elements: Solid—Earth, liquid—Water, and gas—Air. (Fire is assigned to the principle of Electricity). The sum of all physical phenomena are classified under the four Elements in order to comprehend their character. All of these Elements are used to describe the material nature of Malkuth.

Malkuth is the ultimate receptacle for the combined currents of energy of the entire Tree of Life. While the other Sephiroth are basically kinetic and mobile, Malkuth is the only sphere that has achieved stability and inertia (a period of rest). It is also the only sphere that is not a part of a triad. The tenth and final sphere receives the etheric framework of manifestation (the influences from Yesod) and completes the building process by grounding energy in matter. Malkuth is the container for the emanations of the nine other Sephiroth.

As the absolute sphere of Form and passivity, the fertile Malkuth is also known as the *Inferior Mother* (as opposed to the

Great Mother, Binah) the *Bride*, and the *Queen.* Another title is the *Gate,* which implies that we as physical beings live out our lives in the realm of Malkuth, only to pass through the Gate upon leaving our bodies behind.

The tenth Sephirah is seen as the completion of the Tree of Life in one sense, and the beginning of a new Tree in another, because Malkuth is a lower reflection of Kether, and *is* in fact the Kether of another Tree.

Qabalistic Evolution

The ten Sephiroth as described above, are the fruit of the Tree of Life. This Tree, planted in archaic times and lovingly watered down through the centuries, continues to grow and branch out from its original soil. Its seeds have been carried on the winds, only to take root in new and fertile fields. The Qabalah has continued to evolve beyond its Hebraic cradle, as evidenced by several chapters presented here. It has assimilated knowledge from Neo-Platonic, Gnostic, Christian, and Neo-pagan sources. The knowledge experienced through the Qabalah continues to multiply like the leaves of a tree, every time a new seeker investigates its ancient roots.

This issue of *The Golden Dawn Journal* contains several such leaves of knowledge from different authors. The reader should note that the various authors represented in this issue come from different schools of thought in the Western Esoteric Tradition. Their opinions are as varied as the colors, shapes and sizes of leaves. Some stress the teachings of the *exoteric* Jewish Qabalah, while others emphasize the practices of the *esoteric* Hermetic Qabalah. The *exoteric* Hebrew tradition maintained a certain distance between humans and Deity—between the worshippers and the object of their worship. Even pronouncing the name of the Deity was off limits. By contrast, the *esoteric* tradition added the Egyptian element of *theurgy* or "God-working" to the Qabalah, wherein the magician identified with the Deity and assumed its "godform". (This latter esoteric type of Qabalah was embraced and refined by the Golden Dawn). Throughout the long history of the Qabalah, there have always been several different Qabalistic schools of thought, which sometimes disagreed with one another. This did not make any one school "right" and the others "wrong". Qabalah has never been a static "fixed" tradition. It has always undergone a process of evolution

—a process which continues even today. What this demonstrates is the variety of opinions and paths that the Qabalah has engendered. Gareth Knight's article rightly points out that we should not dismiss the teachings or practices of another school of thought, simply because they disagree with our own notions.

In this issue, the reader will find chapters written by Qabalah traditionalists and revisionists; monotheists and polytheists. And for all their various viewpoints, their essential convictions on what makes the Qabalah such a treasure chest for the student remain the same, (as indicated by the authors' responses to the question posed in the Forum at the end of this book). The primordial wisdom of the Qabalah is great enough to encompass all. Students who are just beginning to delve into the occult sciences may ask why they need to study the Qabalah. To these individuals, we suggest that they read the fourteen compelling answers given in *Editor's Forum*.

In this book the reader will find explorations into many facets of the Qabalah, including its history and development, and how its wisdom may be used for continued spiritual growth. There are also examinations of the techniques of Gematria, sphere-working, telesmatic imaging, and Angel Magic. Comparisons between the Qabalistic philosophy and the sciences of psychology, Alchemy and Astrology are drawn, as well as investigations into the Goddess and feminine energies on the Tree of Life. In addition to explorations of the Qabalistic aspects of traditional Golden Dawn Magic, there are new Qabalistic rituals for today's practitioner.

Qabalah has something for everyone. The student only needs to pick the fruits of knowledge from its willing branches in order to discover what a bounty of Wisdom awaits the seeker. Israel Regardie hoped that the study of the Qabalah would result in the student becoming inspired enough to light his/her own candle of inner vision and begin the search for the Sacred Knowledge:

> *Then, through realization of his true identity, each student can become a lamp unto his own path. And more. Awareness of the Truth of his being will rip asunder the veil of unknowing that has heretofore enshrouded the star he already is, permitting the brilliance of his light to illumine the darkness of that part of the Universe in which he abides.*

We hope that the following pages will provide the reader with this same inspiration—the kind needed to undertake the quest for Inner Truths.

—Chic Cicero
—Sandra Tabatha Cicero

Qabalistic Amulet

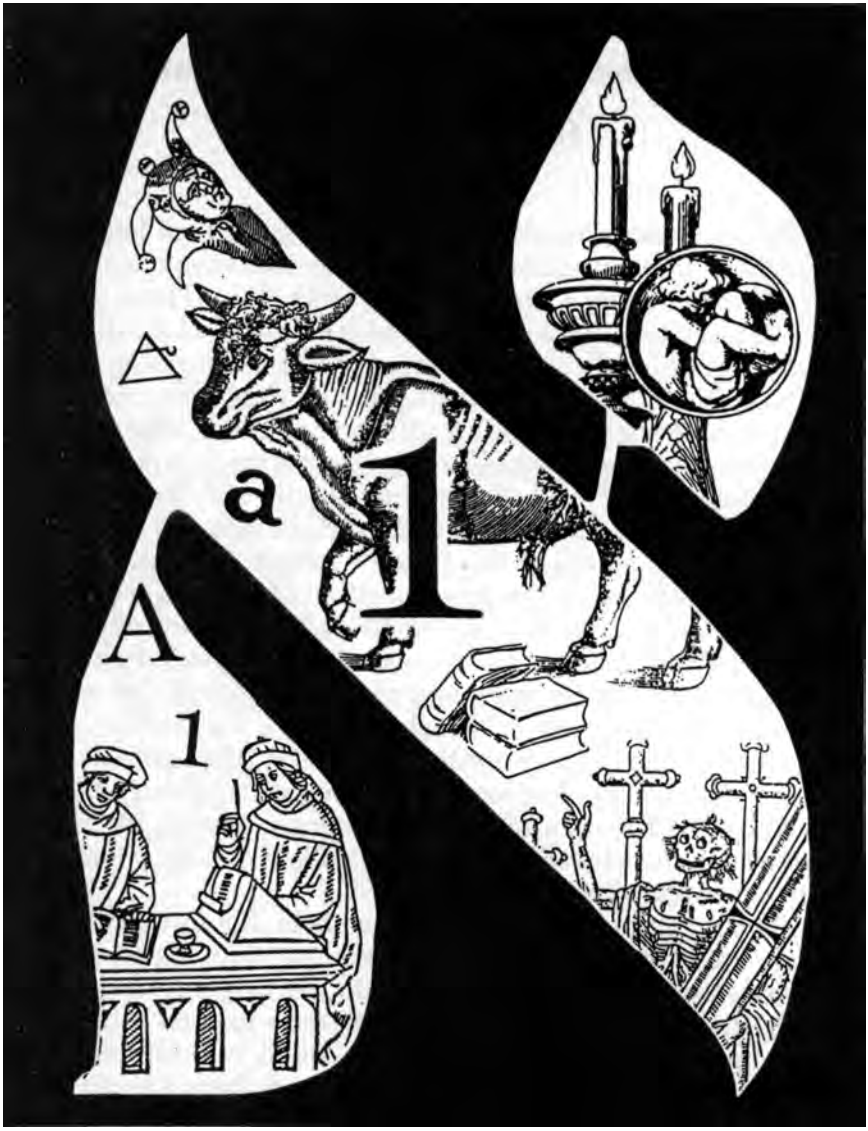
The ABC's of Qabalah:
The Significance of the Hebrew Symbols

Harvey Newstrom

Any reasonable study of Qabalah must first begin with the understanding of the twenty-two keys commencing with Aleph and concluding with Tau. These are the basic twenty-two archetypal building blocks with which all Qabalistic knowledge is expressed. An understanding of these basics is vital to any true learning or real comprehension of the elements of Qabalah. The significance of these letters is lost when they are considered to be merely an ancient alphabet used by the Hebrews to spell words phonetically and transliterated from their original language into English letters.

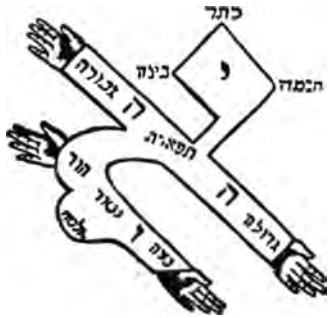
While it is true that the Hebrew letters were used as phonetic symbols to guide the pronunciation of Hebrew words, this was only a small part of their function. To the ancient users of these symbols, Aleph was not merely the first letter of the alphabet representing the *sound*, of Aleph. It was also a pictograph for the *word* "Aleph" which means *ox*. In addition, it was the numeral used to represent the *number* Aleph which is the number *one*. In the development of Qabalistic thought, Aleph was the sign of beginnings, the alchemical symbol for air and the sigil for the eleventh path on the Tree of Life, along with many other Qabalistic meanings.

To the ancient users of these symbols, Aleph was all these things, and more. They did not consider that Aleph has the equivalent value of one, just as would the English letter "A" or the Greek letter alpha. Aleph *means* one just as much as it means anything else. The numeral Aleph was the standard mode for representing the first integer, and there was no translation or equivalency required to make the connection. Nor did the ancient users of these symbols consider that the Aleph can symbolize beginnings just as the first symbol of any sequence can represent beginnings. "Beginnings" *is simply one of the inherent meanings of Aleph*.



The letter Aleph

The concept of modern numerology with its use of letter-number equivalencies to derive meanings from the spellings of different words, was an alien concept to the ancient users of these symbols. To them, the spelling of the word קכלה (Qabalah, "to receive") was not "Q which means ear", "B which means house", "L which means ox goad", and "H which means window". To the ancient users of these symbols, the word was literally spelled "ear, house, ox goad, window". They didn't mystically derive the idea of learning knowledge from the correspondences for the letter "Q" or the concept of guidance from the letter "L". These concepts were obviously inherent in the very spelling of the word with no special knowledge or translation required. Only the modem differentiation between letters and words cause us to regard these meanings as correspondences to be memorized.



Ideogram of Aleph

The basic memorized meanings are often misunderstood or misapplied by modem seekers. The concept of the "Lamed" or "ox goad", is not one of the infliction of pain for the torment of an animal. It is a lack of understanding that associates the symbol as belonging to the black Pillar of Severity. In reality, the "Lamed" is used to guide an ox along the true path, to lead the trusting animal along the way to its safe home. The use of the "Lamed" is one of love and compassion for the ox, and a desire to keep the animal from straying into dangerous territory. Thus, the "Lamed" is an instrument of revelation and teaching belonging to the white Pillar of Mercy. Such radically different views of the same symbols come from a limited memorization of the symbolic meanings without consideration of the broad cultural environments from which they derive.

Hebrew Symbols

Aramaic Hebrew Symbol	*Sound*	#	*Hebrew word*	*English word*
א	A	1	Aleph (ah-leph)	ox
ב	B,V	2	Beth (beth)	house
ג	G,Gh	3	Gimel (gee-mel)	camel
ד	D,Dh	4	Daleth (dah-leth)	door
ה	H	5	Heh (heh)	window
ו	O,U,V	6	Vau (vahv)	pin, hook
ז	Z	7	Zayin (zah-yeen)	sword, armor
ח	Ch	8	Cheth (heth)	fence, enclosure
ט	T	9	Teth (teth)	snake
י	I,Y	10	Yod (yodh)	hand
כ	K,Kh	20	Kaph (kahf)	fist
ל	L	30	Lamed (lah-med)	ox goad
מ	M	40	Mem (mem)	water
נ	N	50	Nun (noon)	fish
ס	S	60	Samekh (sah-mek)	prop
ע	Aa	70	Ayin (ah-yeen)	eye
פ	P,Ph	80	Peh (peh)	mouth
צ	Tz	90	Tzaddi (tsah-dee)	fish-hook
ק	Q	100	Qoph (kofh)	ear, back of head
ר	R	200	Resh (resh)	head
ש	S,Sh	300	Shin (sheen)	tooth
ת	T,Th	400	Tau (taw)	cross
ך		500	Kaph (final form)	
ם		600	Mem (final form)	
ן		700	Nun (final form)	
ף		800	Peh (final form)	
ץ		900	Tzaddi (final form)	

The History of the Hebrew Symbols

The earliest form of written communication used pictures to convey ideas. Clay tokens were used to represent property in Iran by 8700 BC.[1] By 3500 BC, Mesopotamian merchants were pressing these tokens into clay to keep a record of the marks.[2] These are the earliest instances of symbolic writing not involving realistic representations or drawings, although less than two dozen "words" were created.[3] The Sumerian cuneiform style of wedge-shaped marks were used for recording numerical counts before 3000 BC.[4] The Egyptian hieroglyphic system was developed by 3000 BC,[5] and was the first system of standardized pictographs, although the writing still consisted of diminutive pictures of the items discussed. By 2700 BC, some cuneiform marks had been developed to represent words other than numbers.[6]

The first alphabet to develop was a common Semitic script used by the early Hebrews, Phoenicians, Moabites, and Aramaeans to phonetically record their languages, appearing about 1500 BC.[7] These letters were derived from the Egyptian hieroglyphs[8] and had a meaning associated with each symbol, but for the first time also had a phonetic sound associated with each letter, so that any spoken word could be recorded in writing. This earliest form of writing was called *Phoenician*, *Canaanite*, or *Paleo-Hebrew script*.[9] The earliest known examples of this Paleo-Hebrew script are names engraved on potsherds and other objects from around 1500 BC.[10]

A form of this script written in cuneiform style was found on many clay tablets dating back before 1400 BC.[11] These tablets used the Paleo-Hebrew letters to record a language now called *Ugaritic.* These tablets also indicated that the sequential ordering of the twenty-two Hebrew letters was already established by that date.[12] The angular lines of the Paleo-Hebrew

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[1] Calder, Nigel. *Time Scale.* (New York: Viking Press, 1983), p. 243.
[2] Ibid.
[3] Ibid.
[4] Hulse, David Allen. *The Key of It All.* Volume 1. (St. Paul, Minnesota: Llewellyn Publications, 1993), p. 4.
[5] Calder, p. 244.
[6] Hulse, p. 4.
[7] Mansoor, Menahem. *Biblical Hebrew*. Second Edition. (Grand Rapids, Michigan: Baker Book House, 1980), p. 23.
[8] Hulse, p. 25.
[9] Mansoor, p. 23.
[10] Ibid.
[11] Ibid.
[12] Ibid.

Hebrew word	Paleo-Hebrew	Aramaic	Printed	Rabbinic	Cursive
aleph					
beth					
gimel					
daleth					
heh					
vav					
zayin					
cheth					
teth					
yod					
kaph					
lamed					
mem					
nun					

Hebrew word	Paleo-Hebrew	Aramaic	Printed	Rabbinic	Cursive
samekh					
ayin					
peh					
tzaddi					
qoph					
resh					
shin					
tau					
kaph final					
mem final					
nun final					
peh final					
tzaddi final					

script (that easily lent themselves to the cuneiform style) eventually gave way to the yod-shaped brush strokes of the *Aramaic-Hebrew* or *Square script*. This style was called Aramaic because the process started with the speakers of the Aramaic language around 400 BC and eventually spread to the speakers of the Hebrew language by 100 BC.[13] It is this style of writing the Hebrew letters that is used to the present day. The twenty-two Hebrew letters used for Qabalah comprised the first alphabet ever created, and the oldest alphabet in the world.[14] If one discounts the Iranian tokens, the Egyptian hieroglyphics, and Chinese ideographs as no more than miniature models or drawings of objects, then the Paleo-Hebrew alphabet is seen to be the first writing system in the world. The initial idea that symbols could represent abstract ideas without resorting to clay models or drawings began with the twenty-two letters that Qabalists still use today.

Around the 800 BC,[15] the Greeks borrowed the Paleo-Hebrew script, keeping the same order of the letters and the same names of the letters. These later evolved into the various Greek forms of the letters between 750 BC and 700 BC.[16] The Etruscan civilization appeared after 800 BC and flourished until about 300 BC.[17] The Etruscans based their alphabet on the Greek alphabet.[18] The Latin alphabet was based in turn upon the Etruscan alphabet,[19] with the earliest extant examples of Latin text appearing between 250 BC and 100 BC.[20] We can trace the lineage of the Latin alphabet in use today back to that very first alphabet, the Paleo-Hebrew script.

Other alphabets were developed later and were often based on the original Phoenician-Hebrew script. The oral traditions of these other societies were first put into writing after the Ten Commandments were already carved into stone and after the *Torah* was already being repeatedly copied by various scribes. The Arabic alphabet derived from the Hebrew alphabet,

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[13] Ibid.
[14] Ibid.
[15] Ibid., p. 24.
[16] Boardman, John, Jasper Griffon and Oswyn Murray. *The Oxford History of the Classical World.* (Oxford and New York: Oxford University Press, 1986), p. 831.
[17] Cotterell, Arthur. *The Encyclopedia of Ancient Civilizations.* (New York: The Rainbird Publishing Group Limited, 1980), p. 242.
[18] Ibid.
[19] Ibid.
[20] Cotterell, p. 283.

first into the Kufic Arabic script and later into Classical Arabic script around AD 600.[21] Although Taoist tradition claims that Fu-Hsi invented Chinese writing in 3000 BC,[22] the earliest extant examples of Chinese pictographs are oracle bones from about 1500 BC.[23] The Chinese script was not standardized, and the oral traditions such as the I Ching were not put into writing until about 1000 BC.[24] Sanskrit seems to have developed between 1400 BC and 800 BC, when the oral tradition of the Vedic hymns were first committed to writing.[25] Although many cultures may claim an older oral tradition than the Hebrews, the Paleo-Hebrew texts in various languages including Hebrew comprise the oldest non-hieroglyphic texts in the world.

Time Line

8700	BC	Clay tokens
3500	BC	Wet clay imprints of tokens
3000	BC	Cuneiform numerical tick-marks
3000	BC	Egyptian hieroglyphics
2700	BC	Cuneiform symbols of selected words
1500	BC	Paleo-Hebrew alphabet
1500	BC	Chinese ideograms of selected words
1400	BC	Records of Paleo-Hebrew alphabet sequence
1400	BC	Cuneiform style of Paleo-Hebrew alphabet
1400-800	BC	Sanskrit alphabet, Vedic hymns transcribed
1000	BC	Chinese ideograms standardized, I Ching transcribed
800	BC	Greeks borrow Paleo-Hebrew alphabet
750-700	BC	Greek alphabet evolves from Paleo-Hebrew alphabet
800-300	BC	Etruscan alphabet evolves from Greek alphabet
400	BC	Aramaic style of writing Hebrew alphabet
300	BC	Pentateuch rewritten in Aramaic style
250-100	BC	Latin alphabet evolves from Etruscan alphabet
100	BC	Paleo-Hebrew style of writing Hebrew alphabet discontinued
600	AD	Arabic alphabet evolves from Hebrew alphabet

[21] Calder, p. 244.
[22] Hulse, p. 348.
[23] Ibid.
[24] Ibid.
[25] Ibid., p. 235-236.

The Significance of the Hebrew Language

Because of its peculiar attribute of having both phonetic usage and pictographic usage, the Hebrew alphabet is especially suited to its use as a magical alphabet. This attribute gives a hierarchical interpretation to Hebrew text that is unavailable in other languages. Words are spelled out phonetically and represent the common meanings. The letters used to create the words also have individual meanings and themselves represent Hebrew words. Thus, every conceivable Hebrew word is, in actuality, a compound-word made up of many supporting Hebrew words. No Hebrew word exists in total isolation without connection to a number of other supporting words. Thus, even if a totally unknown Hebrew word is discovered, its meaning can be partially deduced from the innumerable supporting words derived from within its structure. This attribute, alone, creates a whole hierarchy of meanings and submeanings within every Hebrew word or phrase, inherently invoking a number of possible interpretations at every level.

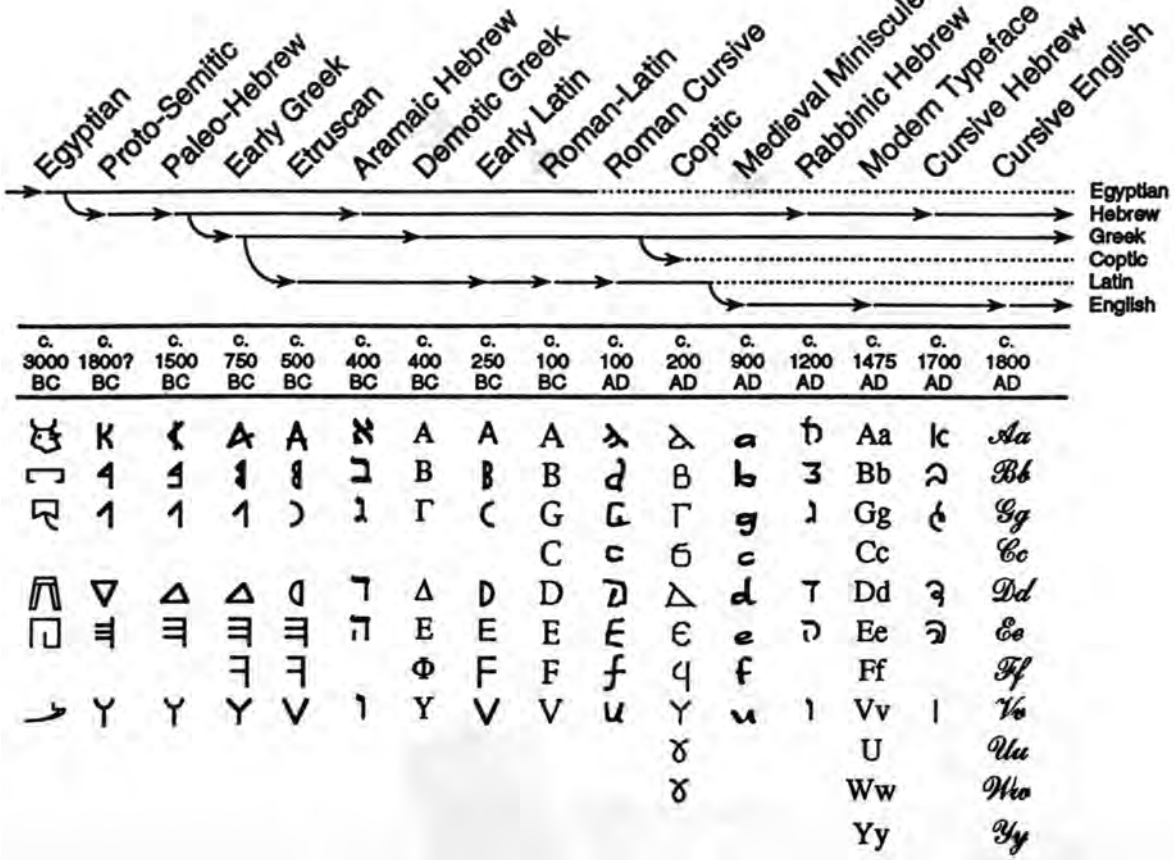
For example, the word קבלה (Qabalah, "to receive") is spelled *Qoph, Beth, Lamed, Heh.* Qabalah is that which has been received from above. An expansion of this word is found by analyzing the individual letters. Qoph is "ear", Beth is "house", Lamed is "ox-goad", and Heh is "window". This reveals that the revelation of Qabalah should be heard by the magician. It should become a regular part of the magician's house. It should be a guiding factor of the magician's life. And finally, it should act as the window in which to view the universe. Further expansion is possible by spelling out the words *Qoph, Beth, Lamed* and *Heh*. QOPH is spelled *Qoph*, *Vau, Peh* or "ear, pin, mouth". Beth is spelled *Beth*, *Yod, Tau* or "house, hand, cross". Lamed is spelled *Lamed*, *Mem*, *Daleth* or "ox-goad, water, door". And heh is spelled *Heh*, *Heh* or "window, window". Thus, the further expansion of the word reveals that the Qabalah that is heard should be held, and should subsequently be taught. It should be brought into the house, practiced with one's own hand, and should subsequently become one's sign. As a guiding force it reveals the living water and the open door. And finally, for every window viewed, one will find even more windows. This sort of expansion of a word can be continued indefinitely. The expansion of simple concepts into more detailed commentaries is an inherent part of the written Hebrew word.

The Hebrew alphabet, words and phrases seem to be uniquely consistent in the way required of Hermetic magic. Since early scribes were often priests or magicians, this may have been a part of the design of the language in its early stages. The periods of isolation and the solidarity of the culture may also have been contributing factors that kept the early Hebrew language pure and unique. Ideas borrowed from other cultures were expressed in the Hebrew language in a totally consistent manner. No word structures or spellings were incorporated from other languages, so that the Hebrew spelling, grammar, and lexicography remained mathematically perfect.

All prefixes have a unique meaning, whether they act as prepositions, articles, or as possessive indicators. All suffixes have unique meanings, such as verb tenses added to the end of a verb. One doesn't find many possible prefixes or suffixes with similar meanings as in most derivative languages. Nor will one find the same letter combination being used for different meanings. Each usage of the particular prefix or suffix letter combination only occurs where the prefix or suffix meaning is indicated. It never occurs as an accident of spelling or pronunciation.

Besides the numerical values inherent in the letters, one also finds mathematical preciseness in the grammar of the language. The root syllables used for nouns are always derived from two Hebrew consonants. Verb roots are derived from three Hebrew consonants. The adding of precise Hebrew prefixes and suffixes extends this precision to other types of words. The word lengths and number of syllables is thus consistent for word types, or verb tenses, or for more complicated constructs of the language. The combination of noun roots into compound words also seems to only occur where intended. No word is found with the incidental spelling of a smaller word, except where that smaller word is intended as a component of the larger word. The combination of letters into roots and syllables, and the combination of roots and syllables into words, and the combination of words into phrases seems to be the same consistent pattern of combining smaller ideas into larger ideas. While these patterns seem not to be of particular note to linguists, they provide excellent clues for Qabalists and Magicians.

Another interesting attribute of the original Hebrew writing system is that it was often written in a continuous stream without spaces between the words and without use of the modern vowel marks. What this means is that any random combi-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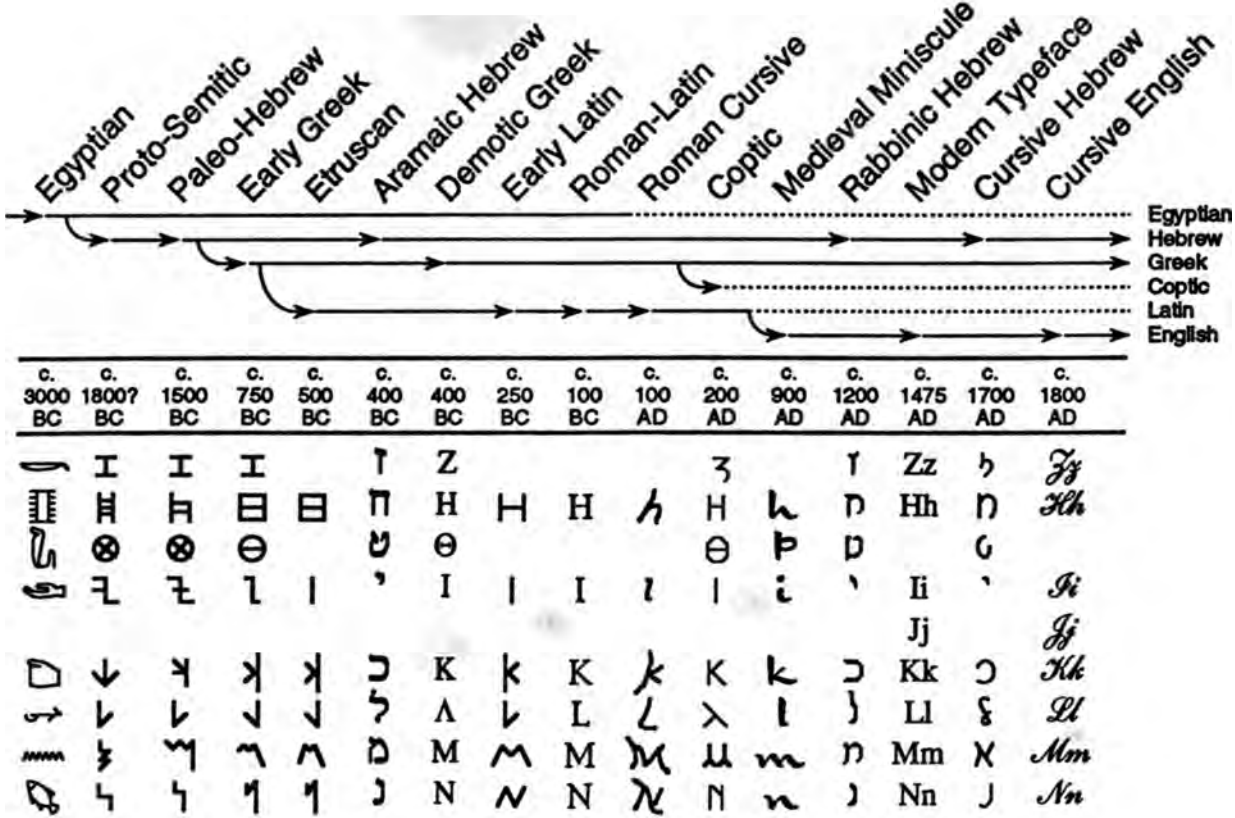
Early Greek
Etruscan
Aramaic Hebrew
Demotic Greek
Early Latin
Roman-Latin
Roman Cursive
Coptic
Medieval Miniscule
Rabbinic Hebrew
Modern Typeface
Cursive Hebrew
Cursive English
Egyptian
Hebrew
Greek
Coptic
Latin
English
c. 3000 BC
c. 1800? BC
c. 1500 BC
c. 750 BC
c. 500 BC
c. 400 BC
c. 400 BC
c. 250 BC
c. 100 BC
c. 100 AD
c. 200 AD
c. 900 AD
c. 1200 AD
c. 1475 AD
c. 1700 AD
c. 1800 AD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Cursive English
Egyptian
Hebrew
Greek
Coptic
Latin
English
c. 3000 BC
c. 1800? BC
c. 1500 BC
c. 750 BC
c. 500 BC
c. 400 BC
c. 400 BC
c. 250 BC
c. 100 BC
c. 100 AD
c. 200 AD
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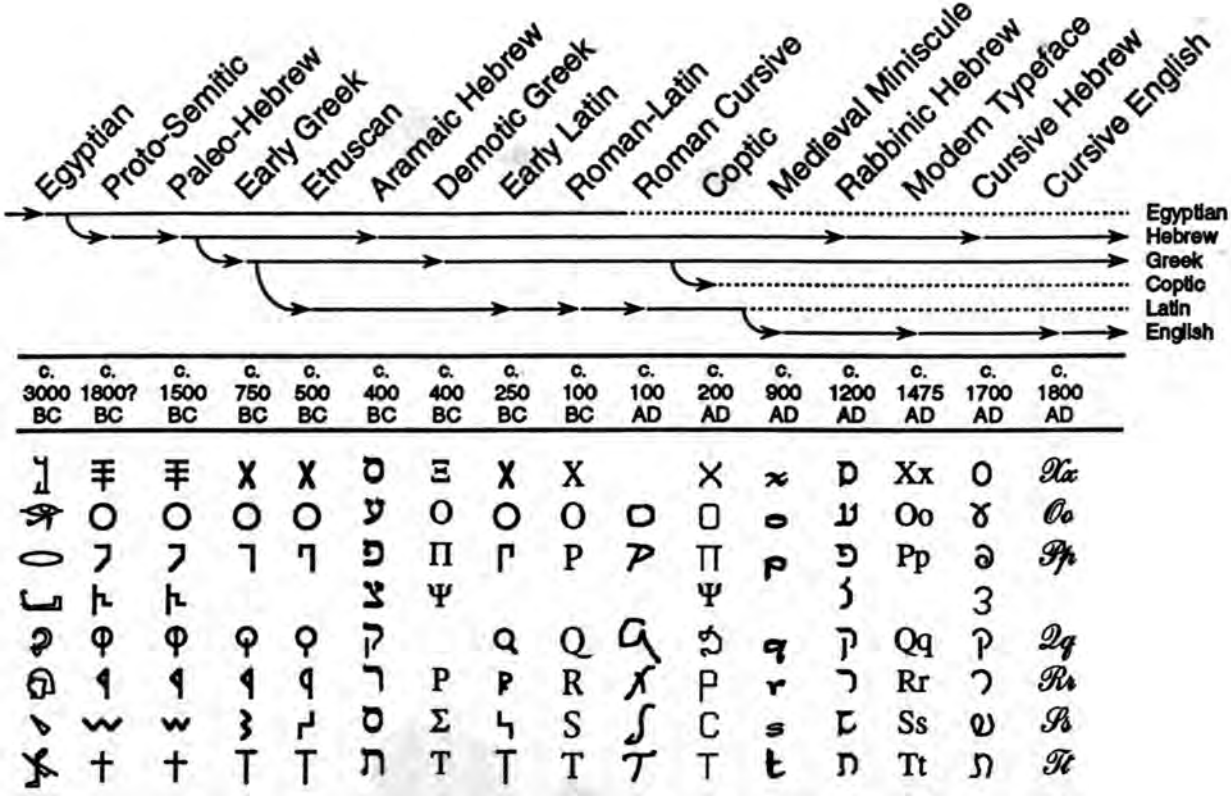
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Cursive English
Egyptian
Hebrew
Greek
Coptic
Latin
English
c. 3000 BC
c. 1800? BC
c. 1500 BC
c. 750 BC
c. 500 BC
c. 400 BC
c. 400 BC
c. 250 BC
c. 100 BC
c. 100 AD
c. 200 AD
c. 900 AD
c. 1200 AD
c. 1475 AD
c. 1700 AD
c. 1800 AD

nation of Hebrew letters can create the hierarchies of meanings of importance to the interpreter. Unlike most languages that utilize vowels and word divisions, almost any combination of Hebrew letters can be read into a logical meaning. Most modern languages will produce gibberish when letters are randomly assembled. This attribute of the Hebrew language adds even further layers of meaning on top of the usual interpretation of Hebrew writing. Names, for example, are not merely made-up words that identify persons or places. The name of any Hebrew person provides some specific information about that person, in addition to providing a nomenclature. The name of any Hebrew place reveals attributes of that place, and is not merely a label without meaning.

This last bit of revelation is extremely important when interpreting older Hebrew writings, such as Scripture, for example. Any name can be read as a mere word, and any mere word can be read as a name. Since Hebrew does not employ capital letters to denote when a name is indicated, it is entirely up to the discretion of the translator to determine when a conscious entity is being described in the text. To the ancient writers of Hebrew, such a distinction may not have existed. Thus, the "Most-High" with its masculine form can be translated as the "Father-God" by a translator of the Psalms, while the "Most-Wise" with its feminine form might be translated as "prudence" or "wisdom" by the same translator. This interpretation of one of these words as a deity and the other as merely a personified concept is not supported by any internal clues in the Hebrew text. It is merely the translator's belief in a male deity without a belief in a corresponding female deity that leads to such an interpretation. The same exact sequence of Hebrew letters in the Psalms is interpreted by the Gnostics as referring to the Father-God and the Mother-Goddess Sophia. Such radically different theologies deriving from the identical textual sources shows the need to distinguish between the actual information that is relayed by a series of characters and the information that is *assumed* by the interpreter of those characters.

The Meanings of the Hebrew Symbols

Besides the obvious meanings of the symbols as letters, numbers and words to the ancient Hebrew scribes, each of the symbols also has some derived linguistic meanings as well. These

meanings derive from the usage of the symbol as a word in the language with its implied associations, and as a letter in other words with their implied associations. By tracing the derivation of the word from other root forms, and by comparing its linguistic similarities to other words utilizing the same letter, related meanings can be derived which contribute to the archetypal meaning of the symbol.

In addition to the linguistic meanings, each of the symbols also has a *Hermetic* meaning derived from its numeric sequence between one and twenty-two. These enumerations correspond to the twenty-two Paths on the Tree of Life and the twenty-two Tarot trumps. The meanings associated with the Paths are further expanded as being an action of a particular planetary influence (working through a specific planetary, elemental or zodiacal energy) upon another planetary influence, depending on what two Sephiroth are connected by the path. The paths also have Hermetic titles and explanations deriving from the *Sepher Yetzirah*. The meanings of the Tarot trumps are further expanded by an esoteric title given to each trump. The association of the Hebrew symbols with the Tarot trumps was a late development occurring sometime after the appearance of the Tarot during the 1300s AD.[26] These associations added the trump meanings of the Tarot cards to the Hermetic Qabalistic tradition.

The Hebrew alphabet is divided into three Mother letters, seven Double letters and twelve Single letters. The Mother letters are *Aleph*, *Mem* and *Shin*. They represent the three elemental forces of the cosmos. They are called Mother letters because these forces created the Earth. The seven Double Letters are *Beth*, *Gimel*, *Daleth*, *Kaph*, *Pe*, *Resh,* and *Tau*. They are called the Double letters because each of these letters can represent two sounds. These letters represent the seven planets and the seven dualities of life. The twelve Single Letters are *He, Vau*, *Zayin*, *Cheth*, *Teth*, *Yod*, *Lamed*, *Nun*, *Samekh*, *Ayin*, *Tzaddi*, and *Qoph*. They each represent one of the signs of the Zodiac and the twelve simplicities of life.

Five of the letters have a final form that is used when written at the end of a word. These letters are *Kaph, Mem, Nun, Pe* and *Tzaddi*. These final forms also have a different numeric value than the regular form of the letter. By adding these forms

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[26] Cicero, Chic and Sandra Tabatha. *The New Golden Dawn Ritual Tarot.* (St. Paul, Minnesota: Llewellyn Publications, 1991). p. xi.

to the numeric set, the Hebrew numeral system has characters for the integers one through nine, the powers of ten and the powers of 100. Add to this the Hebrew convention of using enlarged characters to represent numbers multiplied by 1000,[27] and the numeric characters also include powers of 1000, powers of 10,000 and powers of 100,000. Thus the Hebrew symbols as numerals can represent all numbers under a million.

The best example of an enlarged letter, is the first letter in the book of Genesis.[28] The Beth in בראשית (berashith, "in the beginning") is written with an enlarged form.[29]

בראשית

This changes the numeric value of the word from the usual value of 913 to a new value of 2911.[30] Sometimes the final form is counted numerically as if it were the non-final form as a means of changing the word's numeric value. A example of this would be אלהים (Elohim) which actually ends with the final form of Mem, but is usually enumerated as if it were the non-final form.[31]

Qabalistic Seal of Agrippa

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[27] Suarès, Carlo. "The Cipher of Genesis". *The Qabala Trilogy*. (Boston & London: Shambhala Publications, Inc., 1985), p. 57.

[28] Green, Jay P. *The Interlinear Hebrew-Greek-English Bible.* Volume 1. (Lafayette, Indiana: Assodated Publishers and Authors, Inc., 1984), p. 1.

[29] Hulse, p. 23.

[30] Godwin, David. *Godwin's Cabalistic Encyclopedia*. (St. Paul, Minnesota: Llewellyn Publications, 1989), p. 36.

[31] Ibid., p. 52.

The Three Mother Letters

Symbol	*Name*	*Element*	*Creative Force of Life*
א	Aleph	Air	Air of Reconciliation (between)
מ	Mem	Water	Waters of Creation (below)
ש	Shin	Fire	Fire of Life (above)

The Seven Double Letters

Symbol	*Name*	*Planet*	*Duality of Life*
ב	Beth	Mercury	Wisdom and Folly
ג	Gimel	Luna	Grace and Indignity
ד	Daleth	Venus	Fertility and Solitude
כ	Kaph	Jupiter	Life and Death
פ	Pe	Mars	Power and Servitude
ר	Resh	Sol	Peace and War
ת	Tau	Saturn	Riches and Poverty

The Twelve Single Letters

Symbol	*Name*	*Sign*	*Simplicity of Life*
ה	He	Aries	Sight
ו	Vau	Taurus	Hearing
ז	Zayin	Gemini	Smell
ח	Cheth	Cancer	Speech
ט	Teth	Leo	Taste
י	Yod	Virgo	Eros
ל	Lamed	Libra	Work
נ	Nun	Scorpio	Movement
ס	Samekh	Sagittarius	Anger
ע	Ayin	Capricorn	Mirth
צ	Tzaddi	Aquarius	Imagination
ק	Qoph	Pisces	Sleep

א is the mother letter *Aleph*, the number one, and the sound of "a". It is also the Hebrew word for an ox, a familiar animal, a friend, a gentle thing, a chieftain, a captain, a duke, a friend, a governor, or a guide, which Strong says is related to the Hebrew words for associating, learning, teaching, and uttering. D'Olivet tells us that words utilizing this letter tend to involve unity, positive and negative, life and death. *The Zohar* describes this letter as being the beginning of the alphabet, the beginning of all and the beginning of the substance of God (*alhim ath*). The *Sepher Yetzirah* attributes this symbol to The Eleventh Path (from Chokmah to Kether in the Golden Dawn system) and calls it "The Scintillating Intelligence", the essence of that curtain which is placed close to the order of the disposition which is a special dignity given to it that it may be able to stand before the Face of the Cause of causes. This is Hermetically considered to be the force of the Primum Mobile acting through the Air upon the Zodiac and is ascribed to the Tarot trump of *The Fool*, (The Spirit of Ether).

ב is the single letter *Beth,* the number two, and the sound of or "*v*". It is also the Hebrew word for a house, a family, a court, an inside of something, a palace, a place, or a temple, which Strong says is related to the Hebrew words for building, procreating, making, repairing, and setting up. D'Olivet tells us that words utilizing this letter tend to involve paternity, dwellings, and containers. The *Zohar* describes this letter as being the beginning of blessing (*beracha*) and the beginning of the creation in Genesis (*berashith bard*). The *Sepher Yetzirah* attributes this symbol to The Twelfth Path (from Binah to Kether in the G∴D∴ system) and calls it "The Intelligence of Transparency", issuing the vision of those seeing in apparitions. This is Hermetically considered to be the force of the Primum Mobile acting through the Philosophic Mercury on Saturn, and is ascribed to the Tarot trump of *The Magician,* (The Magus of Power).

ג is the double letter *Gimel,* the number three, and the sounds of "*g*" and "*gh*". It is also the Hebrew word for a camel, a laborer, or a burden-bearer, which Strong says is related to the Hebrew words for treating, causing benefit, requiting, causing to ripen, bestowing, recompensing, reward-

ing, serving, and yielding. D'Olivet tells us that words utilizing this letter tend to involve organic movement and temporary activity. The *Zohar* describes this letter as meaning benefactor (*gimel*). The *Sepher Yetzirah* attributes this symbol to The Thirteenth Path (from Tiphareth to Kether in the G∴D∴ system) and calls it "The Uniting Intelligence", itself the Essence of Glory, the Consummation of Truth of individual spiritual things. This is Hermetically considered to be the force of the Primum Mobile acting through the Moon upon the Sun and is ascribed to the Tarot trump of *The High Priestess*, (Priestess of the Silver Star).

ד is the double letter *Daleth,* the number four, and the sounds of "*d*" and "*dh*". It is also the Hebrew word for a door, a gate, or a lid, which Strong says is related to the Hebrew words for dangling, drawing out, delivering, and lifting up. D'Olivet tells us that words utilizing this letter tend to involve Nature, physical existence, and division. The *Zohar* describes this letter as meaning impoverishment (*daleth*). The *Sepher Yetzirah* attributes this symbol to The Fourteenth Path (from Binah to Chokmah in the G∴D∴ system) and calls it "The Illuminating Intelligence", the founder of the concealed and fundamental ideas of holiness and of their stages of preparation. This is Hermetically considered to be the force of the Sphere of the Zodiac acting through Venus upon Saturn, and is ascribed to the Tarot trump of The Empress, Daughter of the Mighty Ones.

ה is the single letter *Heh,* the number five, and the sound of "*h*". It is also the Hebrew word for a window, a view, or a watching place, which Strong says is related to the Hebrew words for seeing, beholding, and watching. D'Olivet tells us that words utilizing this letter tend to involve life and breathing things. The *Zohar* describes this letter as being in the midst of YHVH. The *Sepher Yetzirah* attributes this symbol to The Fifteenth Path (from Tiphareth to Chokmah in the G∴D∴ system) and calls it "The Constituting Intelligence", the substance of creation in pure darkness, that darkness spoken of in scripture, Job 38:9, "and a thick darkness a swaddling band for it". This is Hermetically considered to be the force of the Sphere of the Zodiac acting through Aries upon the Sun, initiating Spring, and is ascribed to the Tarot trump of *The Emperor,* (Son of the Morning, Chief among the Mighty).

ו is the single letter *Vau*, the number six, and the sound of "*o*" or "*u*" or "*v*" It is also the Hebrew word for a pin or hook, a nail, a peg, .or a connection, which Strong says is related to the Hebrew words for pinning, hooking, and connecting. D'Olivet tells us that words utilizing this letter tend to involve seeds and fertilizations. The *Zohar* describes this letter as also being in the midst of YHVH. The *Sepher Yetzirah* attributes this symbol to The Sixteenth Path (from Chesed to Chokmah in the G∴D∴ system) and calls it "The Triumphal or Eternal Intelligence", the pleasure of the Glory beyond which is no other Glory like to it, The Paradise prepared for the Righteous. This is Hermetically considered to be the force of the Sphere of the Zodiac acting through Taurus upon Jupiter, and is ascribed to the Tarot trump of *The Hierophant,* (Magus of the Eternal Gods).

ז is the single letter *Zayin*, the number seven, and the sound of "*z*". It is also the Hebrew word for a sword or armor, a weapon, or an armament, which Strong says is related to the Hebrew words for arming and fortifying. D'Olivet tells us that words utilizing this letter tend to involve undeveloped possibilities. The *Zohar* describes this letter as being the beginning of Sabbath (*zecor*). The *Sepher Yetzirah* attributes this symbol to The Seventeenth Path (from Tiphareth to Binah in the G∴D∴ system) and calls it "The Disposing Intelligence", providing Faith to the Righteous who are clothed with the Holy Spirit by it, Foundation of Excellence in the state of higher things. This is Hermetically considered to be the force of Saturn acting through Gemini upon the Sun, and is ascribed to the Tarot trump of *The Lovers*, (Children of the Voice Divine, The Oracles of the Mighty Gods).

ח is the single letter *Cheth*, the number eight, and the sound of "*ch*" (as in "loch"). It is also the Hebrew word for a fence or enclosure, a severance, or a separation, which Strong says is related to the Hebrew words for severing, separating, casting abroad, putting forth, and causing to move outward. D'Olivet tells us that words utilizing this letter tend to involve physical energy. The *Zohar* describes this letter as being the beginning of sin (*chet*). The *Sepher Yetzirah* attributes this symbol to The Eighteenth Path (from Geburah to Binah in the G∴D∴ system) and calls it "The Intelligence of the House of Influence", by the greatness of whose abundance the influx of good things upon created beings is increased, from which the arcana and hidden senses are drawn forth which dwell in its

shade and which cling to it from the Cause of all causes. This is Hermetically considered to be the force of Saturn acting through Cancer upon Mars, and is ascribed to the Tarot trump of *The Chariot,* (Child of the Power of the Waters, Lord of the Triumph of Light).

ט is the single letter *Teth,* the number nine, and the sound of It is also the Hebrew word for a snake or serpent, a worm, or a dragon, which Strong says is related to the Hebrew words for sweeping, slithering and crawling. D'Olivet tells us that words utilizing this letter tend to involve resistance and protection. The *Zohar* describes this letter as being the beginning of goodness (*tobh*) and the ending of sin (*chef*). The *Sepher Yetzirah* attributes this symbol to The Nineteenth Path (from Geburah to Chesed in the G∴D∴ system) and calls it "The Intelligence of the secret of all the activities of the spiritual beings", the influence diffused by it are from the most high and exalted sublime glory. This is Hermetically considered to be the force of Jupiter acting through Leo upon Mars, and is ascribed to the Tarot trump of *Strength,* (Daughter of the Flaming Sword, Leader of the Lion).

י is the single letter *Yod*, the number 10, and the sound of "*i*" or "*y*". It is also the Hebrew word for a hand, a power, a means, or a direction, which Strong says is related to the Hebrew words for charging, dominating, laboring, owning, ministering, drawing with strength, stroking, and swearing. D'Olivet tells us that words utilizing this letter tend to involve projection and continuity. The *Zohar* describes this letter as being the beginning of YHVH. The *Sepher Yetzirah* attributes this symbol to The Twentieth Path (from Tiphareth to Chesed in the G∴D∴ system) and calls it "The Intelligence of Will", the means of preparation of all and each created being, by which the existence of the Primordial Wisdom becomes known. This is Hermetically considered to be the force of Jupiter acting through Virgo upon the Sun, and is ascribed to the Tarot trump of *The Hermit*, (The Magus of the Voice of Light, The Prophet of the Gods).

כ is the double letter *Kaph,* the number twenty, and the sounds of "*k*" and "*kh*" It is also the Hebrew word for a fist, a palm, a paw, a bowl, or a spoon, which Strong says is related to the Hebrew words for curving and bowing down.

D'Olivet tells us that words utilizing this letter tend to involve receptivity. The *Zohar* describes this letter as being the ending of a ruler (*malech*) and the beginning of loss (*chala*). The *Sepher Yetzirah* attributes this symbol to The Twenty-first Path (from Netzach to Chesed in the G∴D∴ system) and calls it "The Intelligence of Conciliation and Reward", receiving the divine influence which flows into it from its benediction upon all and each existence. This is Hermetically considered to be the force of Jupiter acting through Jupiter directly upon Venus, and is ascribed to the Tarot trump of *The Wheel of Fortune*, (The Lord of the Forces of Life).

ל is the single letter *Lamed*, the number thirty, and the sound of "Z". It is also the Hebrew word for an ox goad, a prod, a rod, or an incentive, which Strong says is related to the Hebrew words for goading, teaching, guiding, instructing, directing, and steering. D'Olivet tells us that words utilizing this letter tend to involve guidance, consciousness, and growth. The *Zohar* describes this letter as being in the midst of a ruler (*malech*). The *Sepher Yetzirah* attributes this symbol to The Twenty-second Path (from Tiphareth to Geburah in the G∴D∴ system) and calls it "The Faithful Intelligence", by which spiritual virtues are increased, and all dwellers on earth are nearly under its shadow. This is Hermetically considered to be the force of Mars acting through Libra upon the Sun, and is ascribed to the Tarot trump of *Justice*, (Daughter of the Lord of Truth, The Holder of the Balances).

מ is the mother letter *Mem,* the number forty, and the sound of "*m*". It is also the Hebrew word for water, a liquid, or an emission, which Strong says is related to the Hebrew words for watering, flooding and flowing. D'Olivet tells us that words utilizing this letter tend to involve creativity and maternity. The *Zohar* describes this letter as being the beginning of a ruler (*malech*). The *Sepher Yetzirah* attributes this symbol to The Twenty-third Path (from Hod to Geburah in the G∴D∴ system) and calls it "The Stable Intelligence", the virtue of consistency among all numerations. This is Hermetically considered to be the force of Mars acting through Water upon Mercury, and is ascribed to the Tarot trump of *The Hanged Man*, (The Spirit of the Mighty Waters).

נ is the single letter *Nun*, the number fifty, and the sound of "*n*". It is also the Hebrew word for a fish, which Strong says is related to the Hebrew words for reproducing, continuing, and perpetuating. D'Olivet tells us that words utilizing this letter tend to involve individuality. The *Zohar* describes this letter as being of the beginning of veneration in praises (*nura tehillim*), the beginning of delight (*nava*), and the beginning of the fallen (*nephelim*). The *Sepher Yetzirah* attributes this symbol to The Twenty-fourth Path (from Netzach to Tiphareth in the G∴D∴ system) and calls it "The Imaginative Intelligence", giving a likeness to all the similitudes which are created in like manner similar to its harmonious elegancies. This is Hermetically considered to be the force of The Sun acting through Scorpio upon Venus, Osiris under the destroying power of Typhon afflicting Isis, and is ascribed to the Tarot trump of *Death*, (The Child of the Great Transformers, Lord of the Gates of Death).

ס is the single letter *Samekh*, the number sixty, and the sound of "*s*". It is also the Hebrew word for a prop or a support, which Strong says is related to the Hebrew words for leaning, taking hold, bearing up, establishing, putting, resting, setting, staying and sustaining. D'Olivet tells us that words utilizing this letter tend to involve embryonic beginnings. The *Zohar* describes this letter as being the beginning of upholding (*soumekh*). The *Sepher Yetzirah* attributes this symbol to The Twenty-fifth path (from Yesod to Tiphareth in the G∴D∴ system) and calls it "The Intelligence of Probation or Temptation", the primary temptation by which the Creator trieth all righteous persons. This is Hermetically considered to be the force of the Sun acting through Sagittarius upon the Moon and is ascribed to the Tarot trump of *Temperance,* (Daughter of the Reconcilers, The Bringer Forth of Life).

ע is the single letter *Ayin*, the number seventy, and the sound of "*aa*" (or sometimes transliterated as "*ngh*"). It is also the Hebrew word for an eye or an appearance, which Strong says is related to the Hebrew words for showing, fountaining, looking, and resembling. D'Olivet tells us that words utilizing this letter tend to involve plans and plotting. The *Zohar* describes this letter as being the beginning of modesty (*anaya*) and the beginning of iniquity (*avon*). The *Sepher Yetzirah* attributes this symbol to The Twenty-sixth Path (from Hod to Tiphareth in the G∴D∴ system) and calls it "The Renewing

Intelligence", by which Holy God renews all changing things which are renewed by the creation of the world. This is Hermetically considered to be the force of the Sun acting through Capricorn on Mercury, and is ascribed to the Tarot trump of *The Devil,* (Lord of the Gates of Matter, Child of the Forces of Time).

פ is the double letter *Peh*, the number eighty, and the sounds of "*p*" and "*ph*". It is also the Hebrew word for a mouth, a speech, a portion or an accordance, which Strong says is related to the Hebrew words for blowing, speaking, commanding, minding and wishing. D'Olivet tells us that words utilizing this letter tend to involve spiritual energy and communications. The *Zohar* describes this letter as being the beginning of salvation (*peragna*), the beginning of deliverance (*peduth*) and the beginning of evil (*peshang*). The *Sepher Yetzirah* attributes this symbol to The Twenty-seventh Path (from Hod to Netzach in the G∴D∴ system) and calls it "The Active or Exciting Intelligence", through which every existent being receives its spirit and motion. This is Hermetically considered to be the force of Venus acting through Mars upon Mercury, Avenging force, and is ascribed to the Tarot trump of *The Tower,* (Lord of the Hosts of the Mighty).

צ is the single letter *Tzaddi*, the number ninety, and the sound of "*tz*" It is also the Hebrew word for a fish-hook, a hook or a piercer, which Strong says is related to the Hebrew words for pointing, pricking, piercing and targeting. D'Olivet tells us that words utilizing this letter tend to involve achievements. The *Zohar* describes this letter as being the beginning of the righteous (*tzaddik*). The *Sepher Yetzirah* attributes this symbol to The Twenty-eighth Path (from Yesod to Netzach in the G∴D∴ system) and calls it "The Natural Intelligence", completing and perfecting the nature of all that exists beneath the Sun. This is Hermetically considered to be the force of Venus acting through Aquarius upon the Moon, Hope, and is ascribed to the Tarot trump of *The Star*, (Daughter of the Firmament, Dweller between the Waters).

ק is the single letter *Qoph*, the number one-hundred, and the sound of "*q*" It is also the Hebrew word for an ear or the back of the head, a crown of the head or a scalp, which Strong says is related to the Hebrew words for bending, bowing, stooping and crowning. D'Olivet tells us that words uti-

lizing this letter tend to involve Immortality. The *Zohar* describes this letter as being in the midst of a lie (*sheqer*). The *Sepher Yetzirah* attributes this symbol to The Twenty-ninth Path (from Malkuth to Netzach in the G∴D∴ system) and calls it "The Corporeal Intelligence", which forms every body which is formed in all the worlds, and the reproduction of them. This is Hermetically considered to be the force of Venus acting through Pisces upon the Cosmic Elements, deceptive effect of the apparent power of Material Forces, and is ascribed to the Tarot trump of *The Moon*, (Ruler of Flux and Reflux, Child of the Sons of the Mighty).

ר is the double letter *Resh,* the number two-hundred, the sounds of "*r*" and "*rh*". It is also the Hebrew word for a head, a beginning, a captain, a chief, a forefront, a height, a ruler, or a top, which Strong says is related to the Hebrew words for shaking, nodding and beginning. D'Olivet tells us that words utilizing this letter tend to involve providence and renewal. The *Zohar* describes this letter as being the ending of a lie (*sheqer*). The *Sepher Yetzirah* attributes this symbol to The Thirtieth Path (from Yesod to Hod in the G∴D∴ system) and calls it "The Collective Intelligence", from which Astrologers deduce the judgment of the stars and celestial signs, and perfect their science according to the rules of the motions of the stars. This is Hermetically considered to be the force of Mercury acting through the Sun upon the Moon, and is ascribed to the Tarot trump of *The Sun*, (Lord of the Fire of the World).

ש is the mother letter *Shin,* the number three-hundred, and the sound of "*s*" *or* "*sh*". It is also the Hebrew word for a tooth, a sharp point, a tusk or a cliff, which Strong says is related to the Hebrew words for pricking, sharpening, teaching and whetting. D'Olivet tells us that words utilizing this letter tend to involve divinity. The *Zohar* describes this letter as being the beginning of The Almighty (*Shaddai*) and the beginning of a lie (*sheqer*). The *Sepher Yetzirah* attributes this symbol to The Thirty-first Path (from Malkuth to Hod in the G∴D∴ system) and calls it "The Perpetual Intelligence", which regulates the motions of the Sun and Moon in their proper order, each in an orbit convenient for it. This is Hermetically considered to be the force of Mercury acting through Fire upon the Cosmic Elements, and is ascribed to the Tarot trump of *Judgment*, (The Spirit of the Primal Fire).

ת is the double letter *Tau,* the number four-hundred, and the sounds of "*t*" and "*th*". It is also the Hebrew word for a cross, a mark or a signature, which Strong says is related to the Hebrew words for crossing, marking, designating and signifying. D'Olivet tells us that words utilizing this letter tend to involve cycles and reciprocity. The *Zohar* describes this letter as being the beginning of truth (*emeth*) and the ending of death (*maveth*). The *Sepher Yetzirah* attributes this symbol to The Thirty-second Path (from Malkuth to Yesod in the G∴D∴ system) and calls it "The Administrative Intelligence", which directs and associates the motions of the seven planets, directing all of them in their proper courses. This is Hermetically considered to be the force of The Moon acting through Saturn upon the Elements, and is ascribed to the Tarot trump of *The Universe,* (The Great One of the Night of Time).

The Uses of the Hebrew Symbols

Qabalah is usually divided into four parts. The *Practical Qabalah* uses the Hebrew symbols for the formation and utilization of talismans and other ceremonial magic workings. The *Literal Qabalah* deals with the Hebrew symbols themselves as being clues to hidden or expanded meanings to the words and names they spell, and includes all the theories and methods used to validate and verify Qabalistic information. The *Unwritten Qabalah* is the oral tradition passed down through the generations from practitioner to practitioner, and includes the secrets, mysteries and other unspoken subjects which are not to be revealed or acknowledged. The *Dogmatic Qabalah* is the written treatises of Qabalah which include the *Sepher Yetzirah*, the *Zohar*, the *Sepher Bahir*, the *Asch Metzareph*, and many other historical documents.

The purpose of Qabalah is to gain an understanding of the Supreme Being including the Divine nature and attributes. With Qabalah we strive to explore the nature of the universe, the history of all creation, and the destiny contained therein. We wish to learn the nature of the soul, the nature of angels, demons, and elementals. We attempt to interpret the true meaning of the revealed law. By utilizing the Hebrew symbols, we hope to realize the mathematical perfection of all things, and to understand the mysteries of the Hebrew symbols themselves.

Our ultimate goal is to achieve all these things through the balance and equilibrium of contrary and contending forces.

The literal Qabalah itself deals with the usage of the Hebrew symbols and the mathematical symbolism throughout the universe to verify and confirm mystical knowledge. By using the techniques of literal Qabalah, the magician should be able to verify whether the information that has been copied down from generation to generation is indeed accurate and correct, or if it has been altered in some way due to error or intention. The literal Qabalah provides an additional check on information being received. If revealed knowledge is correct, it should have correspondences and relationships to other known entities. With enough understanding, the magician should be able to personally verify the information with the Qabalistic tools without having to operate on blind faith in an external source.

Gematria is one of the primary methods used to verify information. Gematria is the art of interpreting the Hebrew symbols using numerology. It involves the adding up of the numerical values of the letters in a word to reduce it to a single number. Qabalistically, this number is believed to be the sum total of all the values within the word, not only including numerical values, but mystical and literal values as well. By comparing this number with the numbers of other words, one can find words that are believed to be ultimately equal in their universal value. For example, the beginning words in Genesis 18:2, the Hebrew words for "And 10, three" referring to the three men are arithmetically equivalent to the phrase "These are Michael, Gabriel and Raphael". Both phrases add up to the same value of 701. Thus, to the Qabalist, this provides additional evidence for the tradition that these three "men" were actually three archangels. The technique can also be used to relate names to their associations and functions as well. The names of the intelligences and spirits of each planet add up to the sum of all the numbers on the magic square associated with each planet.[32]

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[32] Godwin, p. 356.

5 + 300 + 30 + 300 + 5 + 50 + 5 + 6 = 701

שלשה והנה

three and 10

30 + 1 + 20 + 10 + 40 + 6 + 30 + 1

מיכאל אלו

Michael These are

+ 30 + 1 + 80 + 200 + 6 + 30 + 1 + 10 + 200 + 2 + 3 =701

ורפאל גבריאל

and Raphael Gabriel

Notariqon is another commonly used technique. It is the art of deriving acronyms from phrases, and extracting phrases from words by interpreting them as acronyms. This is the technique used to reduce the phrase אתה נבור לקולם אדני ("Thou art mighty forever, O Lord") to the word אגלא ("AGLA"). Sometimes this reduction forms a new word which can be used as an abbreviation for the longer word. In other cases, the initials in a phrase form an already existing word, which is then interpreted as describing the subject in question. For example, the phrase in Deuteronomy 30:12, מי יקלה לנו השמיטה ("who shall go up for us into the heavens") has the initials of מילה ("circumcision"). Thus, to the Qabalist, this provides additional clues to the Hebrew belief of circumcision as a means to heaven.

Notariqon can also be used to expand words into phrases by interpreting them as acronyms. For example, the first word in Genesis בראשית ("In the beginning") can be expanded into the statement כראשית ראה אלהים שיקבלו ישראל תורה ("In the beginning the Elohim saw that Israel would accept the Law"). Thus, to the Qabalist, this provides additional support to the theory that the *Torah* was written in heaven even before the creation of the world.

Temurah is the Hebrew word for "substitution". It is the art of interpreting the Hebrew symbols using cryptography. It involves translating the letters in a word into other letters by means of tables used for this purpose. The most popular code is

produced by writing the Hebrew alphabet in two lines as below, with one half of the alphabet written forward and the other half written backward.

א נ ג ד ה ו ה ט י ב
ת ש ר ק צ פ ע ס נ מ ל

Such a table can be used to encode a word or name. For each letter in the top row, the letter in the bottom row is substituted, and vice versa. This particular translation method is called *Athbash*, because of the placement of the four letters at the beginning of the lines (Aleph, Tau, Beth and Shin). By keeping all the letters in order, but changing which letter is used to start the second line, there are twenty-two tables in this series, ranging from *Athbash* to *Albath.* A second set of twenty-two tables can be produced by using the following initial table.

א ג ה ו ט כ מ ס פ ק ש
ב ד ו ח י ל נ ע צ ר ת

A third set of twenty-two tables can be produced by using the following initial table.

א ב נ ד ה ו ז ח ט י כ
ל מ נ ס ע פ צ ק ר ש ת

These three sets of tables are called the *Combinations of Tziruph.* An alternate set of three tables can be generated that are called the *Commutations of Tziruph*. These are made by creating a twenty-two by twenty-two letter square. The *Right Table* is formed by writing the alphabet from right to left on the first line starting with the first letter א. Start the second line with the second letter ב, and so forth. The *Averse Table* is formed the same way, but the lines are written with the alphabets progressing backwards. These can be used to form averse names. The *Irregular Table* is too complicated to explain here.

One method used to encode names is called *Thashraq*. It is merely writing the words backwards, hence the name is the last four letters of the Hebrew alphabet read backwards. Writing a name backwards can either be a method of hiding its true meaning, or producing another word that might provide insight into

another aspect of a name. Because the letters only change position, but not value, the total numeric sum of a Thashraq word is always the same as the original. Thus, to the Qabalist, Thashraq does not change the value of a name.

Another technique of deriving additional meanings from Hebrew texts is to divide the words into different groupings of letters to form new words. Often a larger word will contain a smaller word within it, indicating an association with the smaller word. The Qabalist would never view such an inclusion as an accident, but would take care to heed the additional information. The word אמת (*emeth*, "truth") internally contains the word טת (*meth*, "dead") when the first letter Aleph is removed. This indicates to the Qabalist that "truth" without starting at the beginning is "dead", a warning that all true knowledge must start with a firm foundation and come from an original source. The magical texts tell us that a *golem* may be animated when the three-letter word for "truth" is inscribed on its head, and that it ceases to be animated when the Aleph is removed.[33]

The shapes of letters also provide additional clues to hidden meanings to the Qabalists. They view the complex letter shapes as being derived from simpler letter shapes. Almost any brush-stroke can be seen to be an archetypal *Yod,* with the longer brush stroke often being interpreted as an archetypal *Vau.* Aleph, therefore, can be interpreted as a Vau surrounded by two Yods. Heh can be interpreted as a Daleth followed by a Vau. Qoph can likewise be interpreted as a Lamed followed by a Vau. Other letters, such as Tzaddi or Shin become even more complex.

These are some of the most basic and obvious techniques to be investigated by the Qabalist, based on the apparent relationships between the Hebrew symbols. More complex workings become even more interesting and revealing. As with any tool or process, the basics must be learned first before the more advanced techniques can be attempted. Some of the more complex procedures utilizing the Hebrew symbols involve talismanic magic, planetary sigils and seals, rose cross sigils, and ceremonial magic. Those who excel in the basics will find that the ability to grasp the more advanced techniques is greatly enhanced. Those working with an ancient current or traditional lineage of magic will note that they are working with the oldest symbols in the world, utilizing the same names, sequential

[33] Godwin, p. 352.

ordering, and basic meanings as was originally used thousands of years ago. This makes the basic Qabalistic system of archetypes one of the oldest systems of magic in the world, with the greatest history and most wide-spread cultural development. It is no wonder that Medieval Qabalists seemed to find these same twenty-two archetypes and correspondences in nearly every religious and magic system they encountered. These archetypes will also assist the modern magician in virtually every task undertaken.

ABOUT THE AUTHOR

Harvey Newstrom was introduced to magic in 1982. In 1986 Harvey became a priest of Wicca. He discovered the Hermetic Order of the Golden Dawn in 1989 and began work with that group. Harvey has written articles, given lectures, taught classes and done private research in the area of magic and religion. He holds degrees in Computer Science and Business Administration, with minors in Biology and Psychology. His computer work includes 13 years as an engineer, designing nationwide networks and publishing proprietary manuals covering operating systems software and telecommunications security. His nutritional research includes the development of dozens of formulae for a supplement manufacturer. The completion of his *Nutrients Catalog* (McFarland, 1993) describing hundreds of dietary components, was his most extensive project to date. Harvey lives in Florida, where he is continuing his magical work and research.

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The Tree of Life: Jacob's Extending Ladder

Gareth Knight

One of the greatest gifts that the founders of the Hermetic Order of the Golden Dawn have bequeathed to us is the Tree of Life of the Qabalah. This does not mean that they invented it, nor even that they were the first to use it, but they placed it firmly in the center of magical teaching and practice.

It has, however, taken some time to discover its best use. For simple though its basic structure may be, it can also mean all things to all men—and sometimes apparently contradictory things. This is no fault of the system, it is rather a certain obtuseness on the part of ourselves, its advocates and practitioners. In enthusiasm for our own particular line of approach, we often fail to realize its great range of other possibilities.

One particular example of this is the comment of Professor Gershom Scholem, one of the great academic experts upon Judaic mysticism, who, in *Major Trends in Jewish Mysticism*, dismisses the approach of Aleister Crowley (and by extension all modem exponents of the Western Mystery Tradition), as "highly colored nonsense". Well we may all, as fallible human beings, be capable of uttering nonsense from time to time, but we should also beware of condemning that which we do not understand.

For instance, as students of the Western Esoteric tradition, let any of us go to one of the great classics of Qabalistic mysticism, such as the *Zohar* for example, and we are likely to stagger away with similar views. If anything qualified as "highly colored nonsense", surely this is it! What is one to make of these wild flights of subjective fantasy? Of Biblical texts apparently wrenched out of context?

Or if we turn to the text that MacGregor Mathers translated from the Latin of Knorr von Rosenroth, optimistically entitled *The Kaballah Unveiled*, what are we to make of this

seemingly endless and pointless obsession with the strands of the beard of God?

All of this might well cause some humble seeker after wisdom, to say "A plague o' both your houses" and go elsewhere, and take up Buddhism or theosophy. And this would be a pity, because there need be no conflict or misunderstanding. We simply have to realize that in the Qabalah there are Four Worlds.

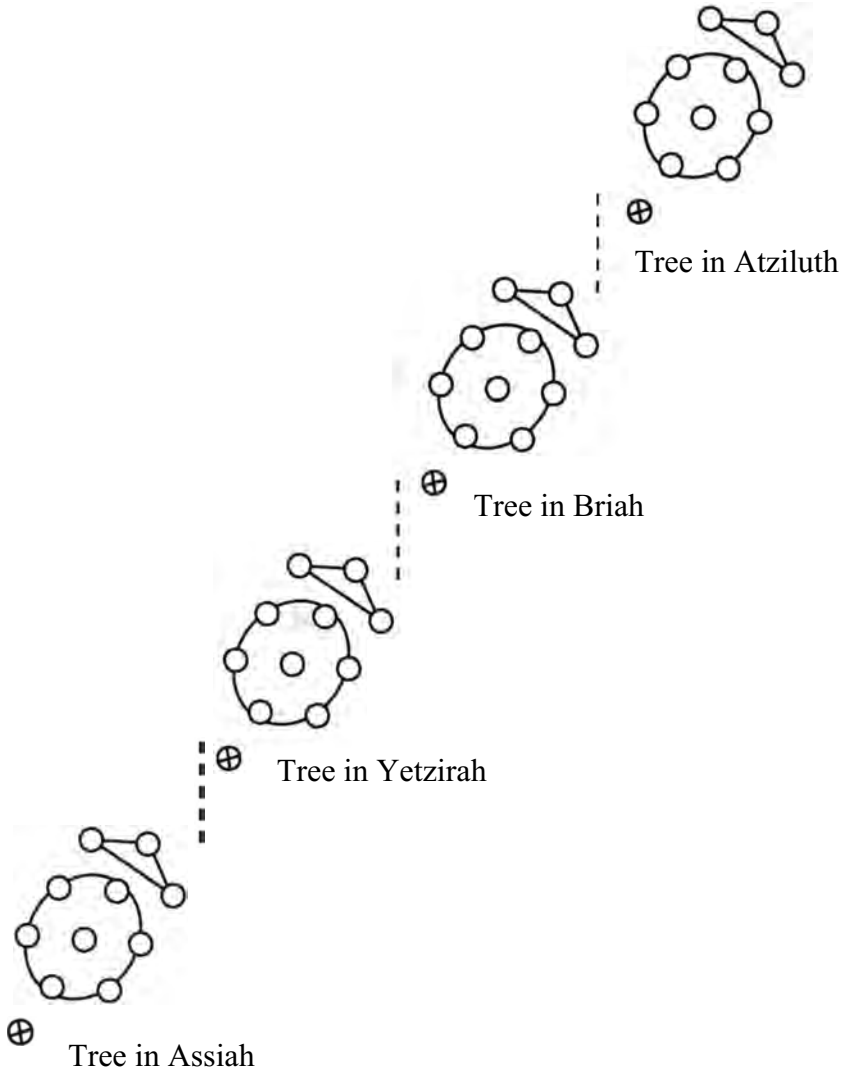
The world of *Atziluth*, of Heavenly Archetypes, is a rather different world from *Briah*, the Creative World of Spiritual Beings, which again is different from the world of Formations in *Yetzirah,* and in turn the Material World of *Assiah*.

Nonetheless the Four Worlds of the Qabalists do make up one essential unity, and by recourse to the diagram of the Tree of Life we can most easily find our way out of the four-fold difficulty. For the Tree of Life is like a ladder, and in terms of the Four Worlds, a four-fold extending ladder, by which we can climb from the physical world about us to the uttermost spiritual heights.

Conversely we may see how the spiritual archetypes, the Divine Plan, can best be conceived in Earth, which is the essential task of white magic. Yet this cannot be achieved without our being able to function in the worlds in between. These worlds in between are, in practical terms, those of the formulation of magical images, the World of Yetzirah or Formation; and the level of consciousness of higher intelligent beings, be they angels or adepti, whose condition is that of the World of Briah, or the Creative World. If we want to get things done the cooperation of these creative beings is essential, and the means whereby we make contact with them is through the medium of *magical images*, another term for which is initiatory symbols.

By this means the Tree of Life is a form of Jacob's Ladder. Jacob, who knew all about wrestling with angels, laid his head on a stone, and in dream vision, saw angels ascending and descending it. We can draw a four-fold figure to demonstrate its ascent through the worlds, as shown in the diagram.

What we have is four Trees of Life, laid end to end, and somewhat simplified. Each Tree has a small platform at the bottom, which is its Malkuth. Then an elongated oval, which represents the Sephiroth of the circuit of force between its Yesod and Daath. This figure, circular if seen face on, is that which encompasses the Star of David, the six pointed star, the hexagram, and forms the Seal of Solomon, the Magic Circle of that particu-



The Tree in the Four Qabalistic Worlds

lar level. Then at the top of each Tree is to be seen a triangular platform, which represents the Supernal Triangle for that level and, in its highest sense, the traditional Triangle of Evocation of the ceremonial magician.

The Tree in Assiah

Let us first consider the lowermost Tree, that which applies to the Material World. This is the level at which most of us approach the Tree of Life in the first instance. It is the Tree of Life used as a kind of filing cabinet in which to store and relate information. Used in this fashion it can be a useful means of clarifying the mind when faced with a plethora of legendary or mythological material, concepts of psychology or assorted symbol systems. The classic example of this use is Aleister Crowley's 777 which is basically a large number of lists of symbolic correspondences to each of the ten Sephiroth and twenty-two Paths of the Tree of Life. This approach develops a well-stocked mind well organized upon Qabalistic principles, one that is trained to think in terms of the triadic relationships that are graphically represented on the Tree of Life.

This knowledge of correspondences represents a working with the Tree of Life in Assiah, in the Material World. It matters not what level of the Tree of Life we may be contemplating in this fashion, whether the Kingdom in Malkuth or the Crown in Kether, we are operating in terms of *concrete brain consciousness*. That is, in the Material World of Assiah.

And at this level it is common for differences of opinion to exist. Thus Crowley draws attention to discrepancies in the systerns of correspondences as found in earlier literature, particularly in Renaissance texts by Cornelius Agrippa and others. Similarly there are differing systems of angelology, the commonly accepted Hebraic one adopted by the Golden Dawn differing markedly from that of *The Celestial Hierarchies* of pseudo-Dionysius, which was the commonly accepted authority in medieval times.

What comes rather closer to home is the system of allocating Tarot Trumps to the Paths of the Tree of Life. This is a major feature of nineteenth and twentieth century Qabalah-based occultism. And all is well as long as we limit our knowledge to just one source of authority. However, as soon as we look further afield we find that authorities differ. This again should prove no

problem as long as the authorities concerned do not claim that their own system is the "one and only true".

Unfortunately, it very often is so claimed, if not by the authorities themselves, then by their followers, for when seeking esoteric wisdom what people are seeking for most of all is *certainty*. It follows from this that they are all too ready to invest some source of knowledge with infallibility or divine authority.

I have to say that such was my condition when I wrote *A Practical Guide to Qabalistic Symbolism* then newly initiated into an off-shoot from the Golden Dawn represented by Dion Fortune's Society of the Inner Light. As a liberal-minded young man of the sixties I was very ready to acknowledge that there were other opinions on the attribution of correspondences, but in my heart of hearts I assumed that only one could really be true—the one that I had been taught, and on the seemingly unanswerable grounds that it appeared to work.

I had my first rude awakening at the hands of the occultist William G. Gray to whom I proudly showed my newly published book. He looked through it for a few moments and then said with in a tone of vast disappointment, "Oh, you've just used the Golden Dawn system!"

I worked with William Gray for a time and indeed was the first to finance and publish any of his work. He was certainly a capable magician, and a knowledgeable Qabalist, yet he worked a somewhat different system to the one in which I had been trained. This system is now widely available through his works, and apart from his own immediate followers, he has influenced the Qabalistic and magical ideas of a whole generation of modern occultists. So his system obviously works too.

Again, if we turn to the French schools of Qabalistic occultism, which are largely influenced by Eliphas Levi, with further developments by Dr. Gerard Encausse ("Papus"), we find a completely different set of Tarot attributions to the Paths. This results from placing of The Fool between Trumps XX and XXI rather than at the beginning of the sequence as did the Golden Dawn. Yet is there anyone so blinkered or so prejudiced as to say that as a result all of French occultism is unworkable?

Let it be said here and now that the problem is an illusory one. But the illusion is only revealed when we move from the level of the Tree in Assiah. When we start actually to work with magical or symbolic images rather them simply to theorize about them.

In terms of the Tree of Life in Assiah there is much instruction in general terms for those of a philosophical turn of mind. It is by no means a useless exercise to spend time contemplating some aspect of the physical world, "putting it upon the Tree" as they say.

In terms of a philosophy of life the Tree of Life, with its system of triads and three-fold pillars has much in common with the dialectical philosophy of Hegel with its thesis, antithesis and resulting synthesis. These principles can be pursued into the world of science as well, in the positive and negative electromagnetic polarities that go to make up the fabric of atomic physics, and the quantum world that lays down the basis of the structure of the Material World in Assiah.

We start to move away from the material world when we look within, and apply the patterns of the Tree of Life to our psychology. The allocation of the Jungian functions to the lower Sephiroth is quite a popular mode of attribution—Sensation to Malkuth, Intellect to Hod, Feeling to Netzach, Intuition to Tiphareth, and the Collective Unconscious to Yesod. This also enables a whole extension of esoteric psychology into realms of Superconscious beyond Tiphareth, sometimes broken down into conceptual elements, such as Intuition, Pure Reason, Atma-Buddhi and so on and so forth. Nonetheless, in all of this we are still using our brain consciousness in the function of intellectual categorizing, and so we are still operating in the World of Assiah.

This is so even when we start to consider the psychic centers, which are the gateway to the next World, represented by the Tree in Yetzirah, the World of Formation, which we could also call the World of Magical Images, for they are the keys to power at this level.

The level of transition from one Tree to another is represented by the Sephirah Daath. This Sephirah, the so-called invisible one, is also called the Empty Room, and represents an absence of the kind of terms one has been working with at a lower level upon the Tree. Thus it is only when we have ceased speculating and ratiocinating, and perhaps fruitlessly arguing, that we get beyond the limitations of the Tree in Assiah. The key to this is actually doing something of a magical nature, rather than reading about it.

This involves in the first instance the science of the practice of exercises of voice and of breath, which happen to be fittingly appropriate for the Sephirah Daath, which in bodily

imagery is allocated to the throat, the channel between body and head.

Certainly when we pass beyond the Daath of Assiah and become involved in the practicalities of working in the Tree of Yetzirah we will have plenty of symbols to deal with, but they are restored to us upon another level—that of actual inner experience, rather than our subjective ratiocination in Assiah. Then what had seemed at a lower level to be irreconcilable differences, will be revealed as a multi-faceted unity. Or to repeat a hackneyed lesson from the Eastern tradition, the seemingly disconnected trunk, flank and legs that the groping blind man thought to be serpent, wall and tree trunks, will be revealed as a whole elephant as soon as he can see.

The Tree in Yetzirah

My personal introduction to the Tree of Life in Yetzirah came by courtesy of Israel Regardie, the great breaker down of the doors of occult secrecy. It was not however through his extensive publication of the Order's papers in *The Golden Dawn* but a little book called *The Art of True Healing*.

First published in 1937 it was a reduction to basic practicalities of his earlier *The Middle Pillar*, and spelled out in terms of simple breathing exercises and visualization of colors and symbols the Sephiroth of the Tree of Life. It has to be said however that although the technique is a valid one, being a Western equivalent to techniques and practices well documented in yoga, its application needs some qualification. It is one thing to try to open up consciousness to higher worlds in this way, and it is another thing to try to use any such powers directly for material ends. Regardie's intentions related toward the field of healing, for he was indeed a psychotherapeutic practitioner, and at the time was interested in utilizing such symbolism as an adjunct to the techniques and beliefs of the New Thought movement.

Fears of the use and abuse of mind power are somewhat exaggerated for there is rather more to changing the world or personal circumstances than visualizing a few colors and chanting. Conditions in the material world have their roots rather deeper than can be tapped at this particular meditational level, although this does not seem to concern promoters of certain schools of salesmanship or bevies of New Age healers.

Jacob's Ladder

The level is that of the Tree of Life in Yetzirah, which gives access to higher and deeper realms of causation. Thus it is but a stepping stone, a means of channeling of the creative and divine forces that are represented by the Trees in Briah and in Atziluth. The world that we enter with the Tree in Yetzirah is the magical world—in the strictly technical sense of that term. It is here that we learn to use symbols, not as counters in a spirit of philosophical speculation as in Assiah, but as practical tuning devices in consciousness, means by which to channel forces from yet higher worlds.

These symbols, or magical images, are all part of the systerns of correspondences that we first met in the Tree of Life in Assiah, but our approach to them is now somewhat different. From intellectual consideration of them in their totality, we move to a more intimate identification with them in their particularity. And in this respect, in practical terms, one symbol will be found to be as good as another. All roads lead to home. It follows from this discovery that any time we spent in heart-searching speculation or argument over which symbols go where on the Tree of Life was largely mis-spent.

It does not necessarily follow that we can sprinkle symbols at random all over the Tree of Life, although this situation is not too far from the truth, for what else is it that we are doing in any Tarot divination but spreading symbols at random? In the case of the Tarot we have a pre-determined background structure upon which to interpret the cards that fall—which is known as the Spread. In Qabalistic magic this background structure is the Tree of Life.

The Tree of Life provides us with a structure of relationships upon which we can lay out any number of symbols or magical images with which to work. And to stick rigidly to any one set of symbolic correspondences is rather like trying to use a once and for all Tarot divination for all subsequent problems. This however is what vociferous exponents of any one particular system expect us to do—and to utilize their own favored system of course.

This was the lesson I learned somewhat bluntly at the hands of William Gray but it was a realization toward which I had been groping when writing *A Practical Guide to Qabalistic Symbolism*. For whilst basing the book upon the Golden Dawn system, (as slightly modified by Crowley in respect of Paths 15

and 28) I made cognizance of other systems of attribution of astrological and Tarot symbols to the Paths of the Tree of Life.[1]

However, this was theory, still very much Tree in Assiah speculation, and it remained to prove things out in practice. That is, to experience it in magical terms by working the Tree in Yetzirah using variable allocations of symbolism.

Working the Tree in Yetzirah is what is sometimes called the astral level of working, (or in Golden Dawn terms, scrying in the spirit vision), and here we have an altogether different mode of reality in operation from the Tree in Assiah. The difference is as great perhaps as that which exists in the physical world between Quantum and Newtonian physics.

On the astral plane, for instance, a general law of nature might well be summed up in the words of the Bellman in Lewis Carroll's *The Hunting of the Snark* "What I tell you three times is true". This is by no means the mere subjectivism that it might appear to be in terms of the World of Assiah.

From this it follows that to work effectively at the Yetziratic level *belief* is important. Orthodox religious creeds have always put great emphasis upon right belief—indeed that is what the word "creed" means. And in an after-death condition, when consciousness is withdrawn from the physical and focussed upon astral levels, one can well see how belief may be a very important matter. It can determine very much the kind of experience that the soul will undergo, at least until a deeper level of reality begins to be experienced.

However, in working with magical images whilst still incarnate, with consciousness firmly anchored to the physical plane, we are in a better position to pick and choose the kind of images with which to work. If we choose to believe in a fixed system handed to us by a respected authority, then that will indeed work for us. However we may also find that if we allow the images to rise spontaneously before us, then greater inner opportunities may open up.

Of course this does not mean that we should throw ourselves open to completely inchoate phantasmagoria. This is to invite the kind of scenario induced by drugs, or that is suffered by the completely passive and over-sensitive psychic at the mercy of any inner breeze that blows. We need to seek the middle way—which is of course always a sound magical principle. [1]

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[1] Vol. II, pp. 207-233.

This means having a basic general framework from which we can take off into more personal experience without getting lost, and is not so different from the case of a jazz musician who takes off into free improvisation on a previously agreed harmonic structure.

And it is this basic harmonic structure that the Tree of Life provides, although it is up to us to improvise upon it. We should not limit ourselves to copying the same admired solo, note for note, whether it be MacGregor Mathers treading the 32nd Path or Charlie Parker taking off on *How High the Moon*. Great as our forebears may have been, what really matters is our own personal creativity and self expression.

The simile holds also for individual or for group working. In an esoteric group, some common accord is necessary in order to work together harmoniously. In a jazz group, to avoid cacophony, the performers have to stick to the same harmonic structure. In either case, unattached individuals may indulge in completely free improvisation as they like, but there are penalties attached to complete idiosyncrasy. It negates or ignores some basic human qualities.

In striking out on my own pathworking with small groups, after a training in the formal structures of a large organization, I found that things opened up in a positive and way to develop constructively over the years in a way that one would never have expected.

The first of my ventures along these lines (dating from 1965) is recorded in the last chapter of *Experience of the Inner Worlds.* Some of the later ones, (of around 1985), feature in *Tarot and Magic',* and the most recent of all, (1993), in practical sequences at chapter ends in *Evoking the Goddess*.

The line of development is quite marked, beginning with a very tentative, indeed pedestrian, treading of the 32nd Path in terms of "officially received" symbolism. Then in the later Tarot workings, the Tree of Life or its attributions are hardly mentioned in the practical work. Nonetheless they form an important background structure, to which attention is drawn in accompanying notes. In the latest Goddess related workings the background structure is all but invisible. However, the workings are powerful enough and their underlying coherence is based upon a lifetime's work with Qabalistic structural dynamics.

Magical images in the World of Yetzirah come of course in many forms—as various as the forms to be found in the physical

world, and with a large number of abstract or fantastic forms besides. They all serve the same purpose however, if they are magical images. That is, they represent a reality beyond themselves. If they do not operate in this way then they are not *magical* images, but subjective constructs, remembered perceptions, idle fantasies or whatever flotsam is to be found floating upon the surface of the stream of consciousness.

We can make a broad division into the types of magical image there are to be found: And the first broad categorization is into: a) *animate images*—which can subdivide into i) human images and ii) animal images; b) *inanimate images*—which can subdivide into i) images from nature and ii) abstract figures.

Each of these broad categories has its own particular usage, and within each category there is an almost infinite diversity for particular applications and fine tuning of consciousness.

With human images we include all anthropomorphic god-forms, characters from myth and legend, and all human figures from such systems as the Tarot, together with assorted guides, masters, teachers, gurus and indeed angels in their popular representation as winged humanoids.

With animal images we have the whole panoply of totem images and intelligent talking animals such as appear in folk lore or mythopoeic fantasy literature. Also animal like god forms from ancient Egypt or the winged bulls and lions of ancient Assyria, whilst some gods have animal attributes or associations, from Pan to Diana. This also includes the zoomorphic elements of the signs of the zodiac and other ancient forms for constellations.

In the inanimate realm, (so-called) we move into scenes from nature, either individual or composite, such as lakes, seas, mountains, trees, mounds, rivers, fountains, times of day or seasons, moon phases, or man-made constructs such as cities, casties, bridges, chapels, cathedrals, temples, wells, ships, as also journeys through particular landscapes or seascapes, or underground or undersea. And also magical weapons such as swords, cups, wands, and the like.

In our final broad category are all the abstract images which include Pythagorean mathematics, Hebrew letters, astrological signs, I Ching hexagrams, geomantic prick symbols, or grand constructs of the heavens such as are to be found in Dante's *Paradiso* or de Bry's famous engraving for Robert Fludd of the Soul of the World as link between God and Nature. In their

comprehensiveness the latter can even provide an alternative, or an ancillary, to the all-embracing imagery of the Tree of Life as a whole.

One could go on, but our purpose is not to provide an encyclopedic outline of magical images but to concentrate upon their use. And this is to build them within the imagination, either in ritual ceremony or private or group meditation so that they have their required effect as tuning devices of consciousness.

In approaching any such image, we do not stand back and speculate about it, we approach it and go through it, if it is a pictorial scenario. If it is an animate figure we may converse or even identify with it. Ritual objects we handle or use appropriately, either physically or in the imagination.

This is the classic area of interest and activity for magical operation and training, and again although, like working with the Tree of Life in Assiah, it is a necessary phase, and indeed continuing level of activity, it is not an end in itself. It does have a certain glamour, which can lead to a certain type of student remaining at this level for some time before moving on.

This is much the same as, at a previous level of working, philosophical speculation has its absorbing element, which can result in many students remaining at the level of "armchair" involvement in occultism for much longer than they need.

However all mental processing of the symbols of the Tree of Life remain but mind games until such time as we have learned to use their images as channels. That is as channels to the higher dynamics that are represented by the Tree of Life in Briah, that is to say in the Creative World.

The Tree of Life in Briah

At the level of the Creative World we are approaching a real level of *inner plane objectivity*. Up until now it would have been possible to account for most of what is understood or practiced in psychological terms. Indeed certain psychological systems can be quite useful in trying to explain some of the dynamics of the inner or higher worlds.

This is particularly the case with Jungian psychology because it uses a similar language to that employed by students of occultism. However we must not forget that psychologists start from a different platform of assumptions. In magic we believe ourselves to be making active contact with objective

realities, albeit upon another level of existence. In psychology on the other hand, any experience is assessed in subjective terms inside the patient's head. Yet the deeper experiences of the mystic or the magician cannot be encompassed by concepts such as "archetypes of the unconscious"—not even when the issue starts to be fudged with concepts such as the "collective unconscious".

Here it is possible that Jung knew and experienced more than he was prepared to admit in an academic and medical context, and it is to his autobiography, *Memories*, *Dreams*, *Reflections*, that we need to turn to try to assess just how seriously he took the being of Philemon, who showed many of the hallmarks of an inner plane contact.

In the figure of an inner teacher, master, guide, or guru we have of course the situation of a magical image that is appearing to take on a life of its own. And it follows that if this is a genuine contact at the Briatic level, and not mere subjective fancy, we need to exercise considerable care as to just who and what we are contacting. Who is it? What do they want? And who gains what out of the transaction?

These are the plain common sense questions and answers that we expect to ask and have answered whenever we open our door to a stranger upon the physical plane. Plain common sense cannot be left behind when we enter the higher realms and prepare to open the doorway of our soul to a spirit stranger.

In another context these questions are very similar to the traditional questions that the Grail Seeker has to ask. If he fails to do so the Grail Castle disappears and he is summarily returned to the Waste Land from whence he came, which remains under its evil enchantment.

"What is the Grail? Who serves the Grail? Whom does the Grail serve?" These questions are intimately linked with personal identity and personal motivation. In terms of the forces that we begin to detect beyond the forms of our magical images, we equally have to ask the pertinent questions.

It is here that the Tree of Life plays a part in giving us a sense of direction and level. For without some sense of structure we are in danger of free fall in the realms of inner space. Another Qabalistic structure that can act as a direction-finding device is the Cube of Space, which utilizes the Hebrew letters in terms of 22 directions. The source of this is the ancient Qabalistic text, appropriately called the *Sepher Yetzirah*, whose use I have outlined in *Experience of the Inner Worlds*.

In theological terms, getting lost upon the inner planes is one form of "perdition", and it can include being deliberately led astray. As we have said, and represented in our diagram, the transition points between the Trees can be located at Daath, the sphere which is astride the Abyss, which is a metaphysical void that lies between one level of reality and another. In our quest toward the Creative World of Briah from the magical forms of Yetzirah, it is the shining worlds of the heavens that we seek, not the qliphothic shells of any distorted reflection.

Protection against this kind of thing is provided in magical work not so much by any banishing rituals as by what is known as a *Composition of Mood,* which is generally effected by a technique known as the *Composition of Place*. That is, a set piece of description is read out to the assembled company, generally in terms of an approach to a temple, or shrine or some other holy place. In terms of magic being a form of mental radio it is a means of selecting the right wave band before any later fine tuning that may come in the subsequent ritual or meditation sequence. It is, at the same time, *an implicit definition of spiritual intention*.

If one is working along the general lines of the Paths or the Spheres of the Tree of Life then the associated symbolism, (however one has elected to allocate it in its finer detail), serves as an ongoing *Composition of Place*. In the generally agreed symbolism for the 32nd Path, for instance, one commences from a Ternple of the Earth overshadowed by the beneficent presence of the Archangel Sandalphon, in his colors of citrine, olive, russet and black, passes through a curtain upon which is represented the Tarot Trump of the Universe, the dancing hermaphrodite between the four balancing Kerubic emblems. He then passes towards a grove where shines the Hebrew letter Tau, the protective mark upon the threshold that saved the first born of the Children of Israel at the first Passover, and proceeds towards a scene encapsulating the sign for the planet Saturn, which to unaided human sight represents the limits of the solar system, beyond which is the sphere or temple of Yesod.

Such a sequence carries its own in-built protection, as indeed do most spiritually based systems of initiatory symbolism, for the Tree of Life is not the only means of tuning consciousness in this way. There are comprehensive alternatives as diverse as the great Aristotelian system of Crystalline Spheres of the heavens as adopted by medieval Christendom, and devel-

oped by Dante and Robert Fludd, or the Mount Meru system of Mahayana Buddhism.

In whatever overall system we turn to however, we have a complex of individual magical images which, as we have said, are of various types. They all have the same object and effect however, rightly used, which is to raise consciousness, to act as channels of communication to a higher world.

Such communication does not have to be in the form of words. It can be a general raising of levels of awareness, intuitive realizations, revelations of personal destiny or even inadequacy should that be relevant, or a general empowerment by raising personal wisdom or efficiency, or capacity to give or receive love.

This is particularly the case in terms of inanimate forms of magical image, for instance any change in consciousness we may feel as we pass through the magical scenario of an inner journey through any of the four elements—by land or sea or lake or air, under the earth into caverns or hollow hills, or through the fire. Or our reaction to any numinous objects we may cany or find upon our way, of which typical examples are the four hallows enshrined in the Tarot suits. The Cup for instance, in the form of ancient Cauldron of Inspiration, or in the form of mystic gleams of the Holy Grail, can transform consciousness radically, to a realm of higher consciousness beyond the symbols themselves. That is, to the World of Briah.

In this use of magical images we have to avoid the error of confusing the symbol with the reality. On the level of the physical plane this can translate into an over reverential, even superstitious regard, for physical magical weapons or aspects of temple furniture. This is perhaps not so likely in those areas of Golden Dawn tradition and practice where cardboard or plastic constructs are used in place of actual swords or shields or pillars, but in using the real thing there may well be a talismanic element in the continued use of some much loved symbolic object over the years. However, there is much more to magic than creating atmospheres in and around particular objects or locations. Any such effect is but a by-product and an aid to the further raising of consciousness, not an end in itself or to enhance the glamour of the magician's trade.

This principle, which is fairly easy to see in terms of inanimate images, becomes more complex and potentially confusing when it comes to anthropomorphic images—be it in the form of

gods or elemental kings, of archangels or teachers or guides. Here there is little danger of confusion upon the physical plane, although in the case of verbal messages being given through such a source, we have a different situation indeed.

In the case of one person or a small nucleus of people developing a monopoly on such communication, and this being revered or otherwise granted respect by a body of disciples, we have the mechanics of the independent sect or cult, or occult group or esoteric fraternity. This of course is not necessarily a bad thing, but it does carry some important implications that may be insufficiently regarded. It brings us back to our earlier questions. "Who are they? What do they want? Who gains?"

In this instance we have an inner plane being who has made sufficient impact upon the consciousness of someone within the form worlds as to have produced a physical effect. At the most mundane level this is almost certain to result in energy exchanges between individuals. That is, all the activity consequent upon dissemination and publication of knowledge papers or books, the hiring of rooms for meetings, even the purchase of real estate for the establishment of a headquarters.

From this will develop a complex situation complicated by all that follows in the mechanics of any human organization. There will be a necessary grading out of members or associates, from the inner core or charmed circle, through various grades, either explicit or implicit, to a body of students and inquirers. And this will be extended into such teaching activities by way of public lectures or published books as may seem possible and appropriate.

At the center of all this activity, which may be built up over a number of years, there remains the inner plane contact, from the Creative or Briatic World, that provided the information, the teaching, a modicum of guidance and the power. In terms of the classic form of an esoteric order this provides a ringed hierarchy.

This is likely to consist of: a) a *central Greater Mysteries* (or Inner or Second Order), that is either in direct contact with the inner plane source, or closely associated with the individual or individuals who are in such frequent and conscious contact. In course of time this is capable of further division into Inner and Outer Greater Mysteries, (or the formation of a Third Order); b) a system of *Lesser Mysteries* which are graded so as to provide a systematic training, at first philosophical and theoretical but

leading towards the practical. This is often divided into three grades: c) an *Outer Court* of students, sympathizers and associates who do not wish to get too committed but who are attracted by the teaching or general ambiance of the group.

It is possible to relate this to the Tree of Life, for the Outer Court can be located in Malkuth, representing the physical or outer world.

The Lesser Mysteries center in Yesod, for its initiates proceed up the 32nd and 25th Paths whilst holding in balance the form-building of Hod and the force-invoking of Netzach, as magical disciplines. That is, they are learning to work with magical images.

The Greater Mysteries commence in Tiphareth with its initiates proceeding up the 19th Path toward Daath and the inner aspects of the Greater Mysteries.

An alternative way of looking at this process is however, with complete Trees of Life as in our fourfold diagram. In this case the Outer Court, with its basic teaching and metaphysical theorizing is a working with the Tree in Assiah. The Lesser Mysteries, and their curriculum of learning to fashion and work with magical images is a working of the Tree in Yetzirah. And making conscious communicative contact with the inner plane forces, the mark of adepthood, is a working with the Tree in Briah.

This leaves the Tree of Life in Atziluth, the equivalent of the Supernal Triad beyond Daath on the single Tree, which we will come to consider presently.

So much for the general ground plan of a hierarchical organization of the Mysteries upon the outer plane. In practice there are considerable variations upon this overall scheme, but the principles, (being based upon the Tree of Life system of relationships), remain valid and can assist us through the jungle of practical exceptions.

It will be apparent that all of this depends upon live inner contacts at the Briatic level to sustain power, teaching and momentum. Much can happen to that teaching in the way it is stepped down by disciples and popularizers on its way to outer dissemination. It can also happen that a succeeding generation of students fails to be able to pick up the torch of the inner contact. If that living flame is not maintained then the group becomes an empty shell. It has, as we say, “lost its contacts”. It may well continue in existence upon the physical plane for a number of years, but simply as a school teaching the detritus of what once was its life source.

There may also be sub-groups set up, studying such material, (which retains a latent potential for rekindling). However, unless one or more of its members proves capable of actually renewing the contact, such groups remain study circles or minor schools operating upon the Tree in Assiah, or with a modicum of minor experimentation at the level of the Tree in Yetzirah.

It is always possible for such groups to take off, if one of their members succeeds in making a viable contact by breaking through into the Briah, the Creative World. The consequences can then follow upon the development of a large group as already outlined. However, it is power as well as teaching that flows from the Creative World and this brings with it particular problems at all stages of the growth of any contacted esoteric group. If the consciousness of the members is not able to "carry" the energy levels being pushed through then there is risk of a break-up of the group. This is generally seen in terms of schism, mutual vituperation, sexual or romantic complications, or any other form of emotive overflow. One has only to look at the history of esoteric groups in general to see plenty of evidence of the way things can go. It is also possible that the inner link may be deliberately broken from the inner, if things get out of hand.

However, there is always pressure from the Briatic level to form and forge contacts, either with individuals or with groups. This means that there is always opportunity for individuals to make their own contacts, although such may be difficult if unaided by any formal training organization. It is rather like studying for an academic qualification and allied skill by home study.

There is a school of thought in Golden Dawn revivalist circles that seeks to eschew such contacts. This is certainly understandable given the large amount of spurious information and speculation that has been engendered regarding various forms of contact, to say nothing of the drivel that is often "channeled" from such claimed sources. However, inner contacts indubitably form a living part of the Western Mystery tradition, as may be assumed from MacGregor Mathers references to Secret Chiefs. Either we take his statement seriously or we stand him accused of misleading braggadocio.

And we have similar references in seventeenth century Rosicrucian and Freemasonic tradition. An anonymous text published by Elias Ashmole in 1656, *The Way to Bliss,* claims that, "...a Nation of Wise Men...inhabit the edge and skirt of Heaven; they daily See and Work many wondrous things, which

you never saw nor made, because you never mounted so high to come among them". And John Heydon's *The Rosie Cross Uncovered* of 1652 speaks of "a divine Fraternity that inhabits the Suburbs of Heaven, and those are the Officers of the Generalissimo of the World, that are as the eyes and the ears of the great King, seeing and hearing all things".

We come to more overt communications associated with the Golden Dawn tradition in W. B. Yeats' *A Vision.* Soon after his marriage his wife Georgie began to receive a series of communications by automatic writing. This is by no means as untraditional as it may sound for the wives of R. W. Felkin and MacGregor Mathers in a previous generation also assisted their husbands in this way.

Yeats records over six hundred such sessions between 1917 and 1924, the substance of which he considered so important that he contemplated devoting the rest of his life to its interpretation and elucidation. He was however rebuffed by the communicators themselves who insisted that his greater role was in service to poetry, and that a more important use of the material communicated was "to give metaphors for poetry". Indeed some of the most memorable lines in Yeats' later poetry come from this source. For instance, the falcon "turning and turning in the widening gyre" can hardly be understood without reference to the system of gyres or great vortices that play their part in human history as described in *A Vision,* (recently re-issued with related writings, edited by Professor A. Norman Jeffares).

It is of interest too that another initiate in the Golden Dawn tradition, Dion Fortune, was at this same period receiving communications about inner vortices and their metaphysical implications, later published as *The Cosmic Doctrine.* A text not readily easy to understand but, according to its communicators, rather as in the case with Yeats's communications, designed "to *train* the mind rather than to inform it". It was used for some years as a means of training senior initiates in the fraternity.

This training is no more and no less than a focusing of the mind upon an *abstract* type of magical imagery, that if worked with will lift consciousness to a particularly pure realm of the Briatic level. It avoids certain problems that occur with anthropomorphic magical images where the figure built up may be used as the focus for a kind of discarnate personality cult.

This in turn can lead to misapplied scholarship in trying to trace actual historical connections, often with associated glam-

our of supposed previous incarnations. In fact with any magical image comprising or associated with an historical figure, it is highly unlikely that we are concerned with a psychic contact with the actual soul or spirit of the individual concerned, which will long ago have gone to its rest or other heavenly destination.

As one of the communicators to Dion Fortune stressed, in a passage that can hardly be quoted enough: "The Masters as you picture them are all 'imagination'. Note well that I did not say the Masters *were* imagination: I said 'The Masters as you picture them'. What we are you cannot realize and it is a waste of time to try to do so, but you can imagine us on the astral plane and we can contact you through your imagination, and although your mental picture is not real or actual, the results of it are real and actual".

Much the same goes for any magical image when it begins to be used with power. It is no mere figment of subjective fancy, yet nor should it be taken at face value. It is however a means of mind to mind contact between different levels of consciousness. It is a three-dimensional eidolon, or species of imaginative hologram, which may develop considerable sense of a reality and degree of "presence". The same could be said of many a vivid character from fiction or the stage when we are in what Coleridge termed "the willing suspension of disbelief". Indeed as was communicated to me by such a source quite recently:

> *In the process of communication we give you certain magical images. That is*, *forms that you may hold within the imagination*, *that will act as a focus for new comment or communication, help given to you from the world of souls.*
>
> *We who seek to teach you from the world of souls come therefore in forms that are specific enough to crystallize within your consciousness as a communicating personality a little wiser than yourselves. Thus you learn to give us names. And names,* (*another form of magical image*)*, are words of power. They enable us, and you*, *to focus onto a particular* '*dedicated vortex*' *that forms*, *if you like, our personal mobile telephone.*
>
> *Certain characteristics of those personalities involved, that we use as an imaginable focus, can be a help to you*, *just as in a novel a fictional char-*

acter is built up to a state of imposing or convincing reality. The principles are exactly the same. And thus, did we choose, we could have used the characters of fiction, had it seemed more pertinent to our cause. Many characters, from Dickens or Shakespeare, would do as well as those we have chosen from history.

In some ways 'fictional' characters as forms of magical focus would have their advantages. The problem would be one of credibility. How many would respect communications from Mr. Pickwick? Although he has indeed brought help and healing and inspiration in terms of human values to many. Fairy tales, or those such as those of Tolkien, give an area of greater 'suspension of disbelief at whatever points you prefer to identify upon the spectrum between faith and credulity.

Popular figures from history, or popular culture, thus give an ideal compromise, but run the risk of being too closely identified with actual personalities of former times. But you must go on believing in these characters. We are real actors behind the masks. All we ask is that you do not identify us too closely with those masks; or realizing that they are masks, discard us as being as unreal as you may think that they are.

They are real upon the level of the astral plane of communication between us. You are real, and we are real. Keep that triangular form going, that operative vortex, and greater truth will gradually dawn".[2]

"What we are you cannot realize and it is a waste of time for you to try", thus seems to be a key statement that can hardly be over emphasized in these matters. Valid communications are with the formless worlds, with units of consciousness that are in Briah, and it is by their fruits alone that we may know them and can judge them. In other words, what is the quality of the communication?

For all we can tell we may be in touch with angels, with adepts in the Andes or the Himalayas, or even beings from outer space, taking upon themselves the lineaments of some human

[2] Communication recorded 2nd November 1993.

figure in order to make their approach more readily possible to human consciousness. Do they help or do they hinder? Only personal experience and continued vigilance can tell.

Again this is all part of an ancient Qabalistic tradition wherein such a teacher is called a *maggid.* An interesting contemporary account of such a being, that may not be as fictional as it makes out to be, is to be found in Owen Barfield's *Unancestral Voice*, to which I have drawn attention in *The Magical World of the Inklings* wherein I examine various magical dynamics in the mythopoeic fiction of Barfield, C. S. Lewis, J. R. R. Tolkien and Charles Williams.

Barfield is no Qabalist but is sufficiently well read to have discovered the work of a sixteenth century Jewish rabbi, Joseph Karo, who kept a diary known as the *Maggid Mesharim*. In this he recorded details of communication with an inner voice that came to him in times of silence and solitude, although as some of his contemporaries bear witness, sometimes inspired Karo spontaneously to speak its words. Rabbi Karo and his associates tried to identify this voice with various possible sources, as an angel; as the *Shekinah* or presence of God; or as the spirit of the traditional written teachings known as the *Mishnah.*

Barfield, in *Unancestral Voice goes* on to recount the similar experiences of a thinly disguised autobiographical figure called Burgeon, to describe three distinct stages in the encounter with such a being. First of all, the awareness of such an inner voice, seemingly independent of his own consciousness. Next the uttering, "with all the confidence of personal experience", things that he could not possibly have known from his own personal experience. And finally a situation where the Maggid seems able, upon request, to intervene in objective affairs and to provide a coherent system of teaching.

In Qabalistic tradition the role of the Maggid extends well beyond the single example of Rabbi Karo discovered by Barfield. Isaac Luria and Moses de Leon, major figures in the development of Qabalistic exegesis long before any Gentile involvement, each had their Maggid. And another famous Qabalist, Rabbi Moses Luzzatto suffered persecution for openly admitting such a source for his teaching.

It is regrettable that a very great part of the Qabalistic tradition remains a closed book to modern Gentile awareness, simply because it has never been translated. However we are no longer as bereft of information as our forebears were, for the

books of Z'ev ben Shimon Halevi, (Warren Kenton), provide some refreshing and illuminating insights. *The Way of Kabbalah* and *The Work of the Kabbalist* in particular treat of the role of the Maggid amongst other things.

Not that Warren Kenton would particularly wish to be associated with Gentile magical interests but if our Qabalism is to be more than a limited technical or psychological device we certainly need to take account of the broader spread of the Qabalistic tradition. And it is upon the deepest and greatest of these traditions, the mystical, that the Tree of Life is based, for its roots are in the heavens. And this brings us naturally and inevitably to the Tree of Life in Atziluth, the Spiritual World.

The 'Tree in Atziluth

In its essence the Tree of Life is a pattern by which the human mind can come to some understanding of the emanation of the divine life into the created worlds. Indeed in its practical aspects it is a means whereby the human soul can be re-united to that divine life.

However, this is where in practical terms we can fall short. The traditional Holy Names attributed to each of the Sephiroth are Divine Emanations in their original understanding. In the secularized culture of the modern Western world these divine names tend to be reduced to mental labels in a systematic philosophy rather than terms of relationship to a vast and mighty creative source that is greater than any of us.

It is certainly an advantage of the Tree of Life that we can move concepts around like counters on a game board in terms of metaphysical speculation. However, this kind of mental game is but a preliminary to the real thing. It is a study of the Tree of Life in Assiah. And it is we who remain firmly in Assiah, by virtue of our mental set. We may well discourse with some finesse and elegance upon the Ain Soph Aur, or the thousand and one other attributes of the Limitless Light as laid out upon our handy diagram, but this is a far cry from anything like a personal confrontation with what is really meant by the descent of the Lightning Flash into the most holy Sapphire Chambers or the Paths of Concealed Glory that interconnect them.

Nor are we a great deal nearer the reality when we approach the Tree of Life in terms of the world of Yetzirah. Indeed the in-built mystical insensitivity and metaphysical igno-

rance that is part of the climate of our times may be something of a blessed protection for many of us in our early days. Who do we think we are kidding when we start summoning Archangels and Elemental Kings under names that we have learned from some book? What sighs of amused indulgence must appear upon the shining faces on such occasions, as they mercifully decline to appear to visible appearance. And when it comes to conjuring with the Holy Names of the Most High we might do well to bear in mind that to the devout Jews who compiled the Qabalah some of these names were too holy to be said.

Nowadays of course, anything goes. And what is reverence or blasphemy to one culture and generation may be superstition or vainglory to another. In our own times the heavenly hosts have certainly been democratized, at least in our New Age conception of them. One gets the impression that one might call them up as one might order a take-away meal from a burger joint. The Most High, on the other hand, is likely to be stood off pretty far away on a cosmic metaphysical cloud beyond Kether. A kind of absentee proprietor.

This indeed saves some kind of embarrassment as to the political correctness of assigning gender to the Most High, blessed be He, (She, It or They), although our modem difficulty was anticipated in the first divine name to appear in the Bible, Elohim, which is masculine and feminine, singular and plural in structure.

Not that we wish to discourage or disparage the use of holy or angelic names or images. They form an important and traditional part in our approach to the Tree of Life in Yetzirah, which is after all, the yoga of the West. But we are notoriously sloppy in our use of metaphysical terms and concepts and we need to distinguish exactly what our intentions are when we are using such symbolic images as may have a dual purpose.

The use of images in the world of Yetzirah is to develop the psychic sensitivity and magical experience of the neophyte. And this in turn should lead quite naturally to the balanced and responsible concourse with other units of consciousness that have their being in the Creative World of Briah. However neither of these stages are ends in themselves, even if many of us tend to be glamorized by them for a certain time. When we come to the Tree of Life in Atziluth we will be led to experiences which can only be described as religious, although as I have been at pains

to point out in *Experience of the Inner Worlds* a better term of differentiation might be "mystical" as opposed to "magical".

Here, as at corresponding lower stages of transition from one Tree or Qabalistic World to another, a crisis point is reached. At every level there will be those who are unable to make the step across the Abyss, and will revert to work entirely within the lower worlds, perhaps, in their ignorance, wondering what all the fuss was about.

On the other hand there is a danger of the initiate at this level being bowled over by the mystical dynamics now unleashed, or rather of which the soul has become aware. In this case a certain religiosity may set in and lower magical powers and contacts be eschewed in the light of the greater reality that has now become apparent. This can happen to groups as well as individuals. Should this occur the individual simply becomes another religious contemplative or the group a slightly off-beat religious sect. There is nothing intrinsically wrong in this, it swells the company of heaven and its outposts upon this Earth, but at the price of throwing away the fruits of years of training and abilities developed in terms of the lower worlds. The ideal is the initiate with a clear run through of realization and functional ability in all the Four Worlds.

A certain paradox is involved here, for although the opening up of mystical consciousness is a great unifying principle, in the terms used for its expression in the lower worlds it must needs take the language of one religious system of belief or another in order to cohere. Attempts at a pan-universal form of religious expression have all the practical problems of say trying to communicate to a wide audience in Esperanto, an international language known only to a few. Thus in practical terms we are forced into a choice, of Judaism, Islam, Christianity in the West, or one of the great Eastern religions.

The Qabalah in its roots is a system of Judaic religious mysticism. When it was appropriated in part by the Gentile Neo-Platonic philosophers of the Renaissance, such as Pico della Mirandola, Marsilio Ficino and others, they interpreted it in terms of Christian faith. Their example was followed by the great Elizabethan magus Dr. John Dee, whose works are notable for their piety alongside their powerful magical involvement. And so it goes on through the seventeenth century Rosicrucians down to the great French publicist of the magical tradition in modem times, Eliphas Levi, who was a clerk in holy orders. And

thence in the Golden Dawn tradition it flows to the mystical insights of Arthur Edward Waite and Charles Williams.

The religious element of the Tree of Life in Atziluth is one that we will have to come to terms with each in our turn. A kind of distanced secular agnosticism just will not do.

Yet as "the ways to God are as many as the breaths of men" so we each must find our own way. I have tried to show something of my own way in terms of Christian culture and tradition in *Experience of the Inner Worlds* and in terms of a more Earth related appreciation of the Divine Feminine in *Evoking the Goddess,* which, as I know from my post bag, may be a light on the way to some, a stumbling block to others.

We each *will* find way our way in the end, for the roots of each one of us are within the World of Atziluth, the Fiery World from whence the Divine Sparks emanate. And in terms of the Elemental Powers realized in their highest essence, our journey is not complete whilst we have consciousness only in the Airy World of Spirits, or in the Waters of Form wherein reside the magical images, or the Earth-bound speculations of the World in Assiah. By tradition the greatness of the human being is to have being and consciousness upon all of these levels at once. Thus is magic in its true meaning the noblest of sciences, the quintessence of all religions. No empty words. It is only we who are empty if we fail to fulfill them.

ABOUT THE AUTHOR

Gareth Knight received his Qabalistic training in the Society of the Inner Light, founded by Dion Fortune, author of *The Mystical Qabalah,* and first came to public attention for his own work in similar vein *A Practical Guide to Qabalistic Symbolism.* He was for some years librarian and archivist for the Society, and although no longer a member of it, has recently edited at their request a volume of Dion Fortune's war-time letters to students, *The Magical Battle of Britain*, which in effect is the case book of a Qabalist in action.

Sacred Images:
A Qabalistic Analysis of the Neophyte Formula

William Stoltz

The Neophyte Formula is the Alchemical cauldron of the Golden Dawn's Magickal system in the Outer Order. The Neophyte Ritual stands out as one of the most profound and beautiful works of Theurgy in the Western Mystery Tradition, and it is here that the Candidate receives a formal introduction and preparation into the "Great Work" and Ceremonial Magick.

This Great Work is the heart of the Hermetic Tradition and takes place in three primary stages that form the backbone of most legitimate schools of initiation. The focus of the first stage is to adequately prepare the lower levels of the psyche to be fit vessels for the Higher Self, or Divine Genius,[1] as it is called in the Golden Dawn. The attainment of the second stage (reflected in the 5=6 grade of Adeptus Minor) involves acquiring a conscious relationship with the Genius, or Holy Guardian Angel, and its integration into the psyche. This phenomenon is also known as the *Knowledge and Conversation of the Holy Guardian Angel*: that is—to acquire knowledge, or Gnosis, of the Angel's presence and purpose through direct contact. In the final stage of the Great Work the Initiate must persist, to the best of his/her abilities, in carrying out the True Will of the HGA until the lower levels of Self fully embody the Higher Self.[2] In simple terms the task of the Initiate is to discover his/her True Will and to fulfill it: the first phase being a mystical process of Union, and the second is the Magickal Art of the *creative expression* of that Union. Although this process has similarities to Carl Jung's process of *Self individuation*, or realization, it goes beyond this to require nothing less than a complete metamorphosis of the Initiate. This

[1] Holy Guardian Angel (HGA) will be used synonymously with the above terms. This was discovered by Mathers during the translation to *The Sacred Magic of Abramelin* and later popularized by Crowley, Regardie and others.

[2] Alchemically the first stage is to "See Gold", the second to "Have Gold", and the third to "Be Gold".

resulting transformation indicates the dawning of a genuine Magickal personality—or metamorphe, demonstrated in the maturing of the 5=6 Grade of Adeptus Minor.

With personal metamorphosis being the major goal of Alchemical work initiated in the Neophyte Grade, it is here that much of the Order's power and symbolism come together in a single ceremony. This provides both the conditions and energy the Candidate needs at this stage of development—not unlike a caterpillar requiring specific conditions and food to realize and fulfill its inherent design as a butterfly.

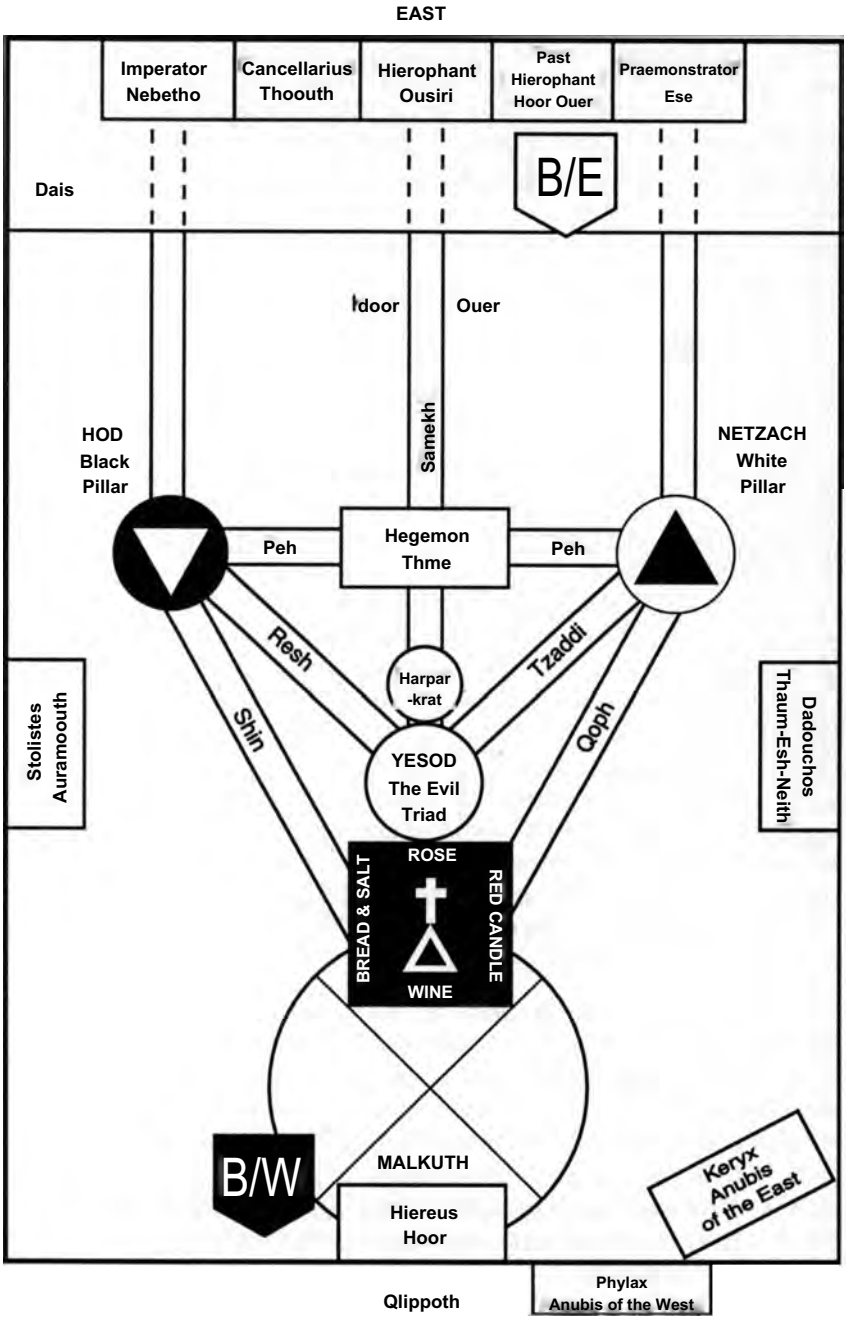
The Neophyte Ceremony and Temple is therefore an extraordinary synthesis of symbolism and teachings taken from the treasure house of the Western Mystery Tradition. In the following pages we will examine some of the ideas and frameworks underlying the Neophyte Formula and look at basic Qabalistic concepts, designs, and symbolism, along with the Officers that make up the 0=0 grade.

Finally, despite the sometimes overwhelming complexity of the Neophyte formula, it is well to remember it as a reflection of the natural organic process and designs of the psyche and its Mysteries; a design of interrelated levels evolving within a single unitive system—the *Soul.* It has been my experience, and that of many seasoned magicians, to be amazed at the depth and power in this ritual even after years of working with it.

By Names and Images

With the words: "By Names and Images are All Powers Awakened and Reawakened", the Hierophant sets in motion the latent powers of the Order. The names and images being referred to include the Qabalistic design of the Neophyte Hall, the Officers that inhabit it, and the symbols used therein. In reference to the Neophyte Hall the Ciceros' state:

> *Its composition is based, primarily on the glyph of the Qabalistic Tree of Life. Within the Neophyte Ritual are hidden many formulae of Magick. The implements of the First Order are present in the Hall not merely for theatrics and effect, but rather they are the visible emblems of the invisible forces within the Hall which are directed and orches-*



Symbolism of the Neophyte Hall

> *trated by the Hierophant and the Second Order members*.[3]

In the Golden Dawn, as in most esoteric traditions, the Mysteries are transmitted by formulas of myth, symbol and metaphor; the inherent language of the Soul and effective vehicles for Magickal work. This is especially true in the 0=0 formula with its particular landscape representing both human and universal structures of consciousness. For example; the Temple Officers mirror underlying archetypes (old patterns) of the psyche, the levels of the Hall (Temple) represent major divisions of the psyche, and the ceremony itself reflects the Soul's Mysteries and journey through its symbolic and dramatic context. Therefore the workings of this initiation must be viewed on both a mythological and psychological level in order to be fully comprehended and appreciated. When this is done the ritual will, through its visual metaphors, begin to reveal its underlying archetypal story.

This story, through the medium of the ritual, is used to attract the Higher Genius (Qabalistic *Neschamah* or HGA), to the conscious Rational Soul (the Qabalistic *Ruach*) that it might receive its influence. Simultaneously the Lower Genius (the Qabalistic *Nephesh* or Natural Soul) is awakened and joined to the Alchemical process of illumination set in motion by the ritual.[4] In some respects, this also describes the intricate and lengthy process of Self realization and integration one would hope to achieve in more conventional forms of transpersonal psychotherapies such as psychosynthesis or Jungian analysis.

In Regardie's introduction to *The Golden Dawn* he summarizes some of these points:

> *The esthetic appeal to the imagination—quite apart from what could be called the intrinsic Magical virtue with which the G∴D∴ documents Z.1 and Z.3 deal at some length—stirs to activity the life of the inner domain. And the entire action of this type of dramatic ritual is that the Soul may discover itself exalted to the highest, and during that mystical elevation receive the rushing forth of the Light*.[3]

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[3] From *Secrets of a Golden Dawn Temple*, p. 3.

[4] There is also an evil persona, an aspect of the Nephesh, present that is constrained during the rite and brought under the influences of the Higher Self or Genius.

[5] Introduction to 1st edition, p. 27 in 5th edition.

To enter the Hall of the Neophytes is to step within the Magick Circle of the Self—to stand on sacred ground and open up to the rushing forth of the Light. The Hall therefore becomes a sacred space of Alchemical transformation reflecting the inner life of the Candidate; and it is through this virtue that the Temple symbolism and Officers have the ability to magnetize and inspire the Soul of the Candidate. As pointed out earlier this Alchemy uses inherent processes, existing Elements, and designs, in a way that catalyzes and accelerates the inherent growth patterns of the Initiate. It is not designed to do what the Soul is incapable of doing on its own.

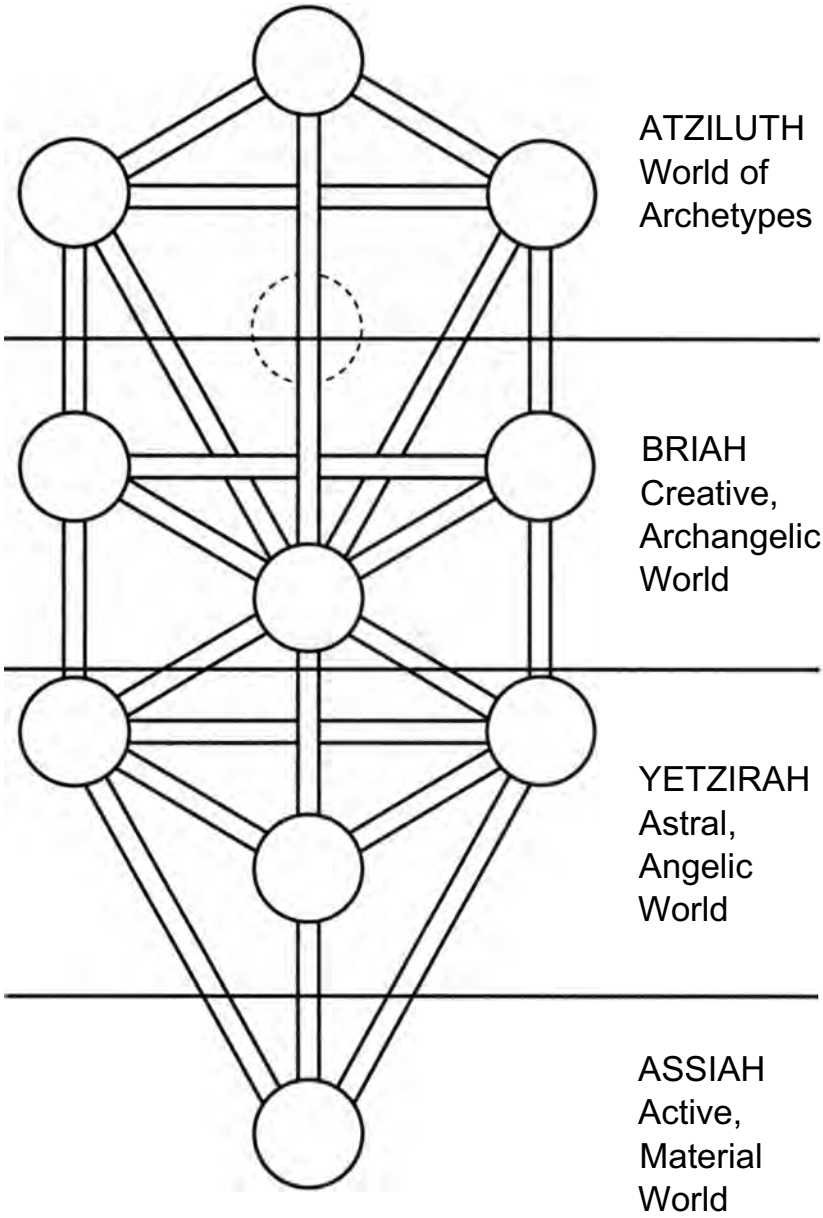
The Tree and the Temple

The Qabalistic Tree of Life is a symmetric design representing the basic scheme of the macrocosmic and microcosmic universes. Its usual appearance, within the Western Mystery Tradition, contains the following structures: 4 planes or worlds arranged in horizontal triads from top to bottom, 3 basic levels of the Soul that have an approximate correspondence to the 4 worlds, 3 major vertical structures or pillars, 10 emanations or Sephiroth numbered 1—10 from top to bottom, 22 connecting paths numbered 11—32 from top to bottom, a Flaming Sword flashing down the Sephiroth from 1 to 10, and a Serpent ascending the 22 Paths. For our current purpose the examination of the Worlds, levels of the Soul and the pillars will be the primary elements of focus.

The Four Worlds

The descent of the Four Worlds corresponds to the divine name *Yod—Heh—Vau—Heh* (YHVH) which represent the Elements of Fire, Water, Air and Earth respectively. In the formula presented here they descend in 3 separate triads that culminate in one Sephirah, suspended as a pendent from the third triad, to make the fourth and lowest World. Therefore each world is a reflection of the one above it, descending along the path of the Flaming Sword, representing consciousness manifesting in ever increasing densities. Other legitimate models of the Four Worlds may also show it divided at levels different than the one depicted here[6] in addition to various designs showing a complete

[6] Israel Regardie and Gareth Knight, for example, attribute the first World Atziluth to Kether and Briah with Chokmah and Binah.



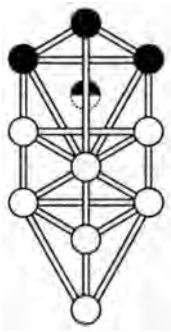
The Four Qabalistic Worlds

Tree reflected in each of the Four Worlds. It is not the position of this examination to attach any greater or lesser merit on any particular system, but rather to provide a simple continuity with one viable form of the Four Worlds.

Finally, a mistake frequently made in Qabalistic study is the assumption that absolute divisions exist between the Sephiroth, the Worlds and levels of the Soul. Since the Tree reflects an intrinsically harmonious and interactive system of energies, considering where and how these distinctions merge, provides valuable gateways for theoretical and practical application. Examples of this can be found at Daath in the Abyss and at Yesod, where the lower and intermediate levels of the psyche converge (this idea is reflected in the accompanying diagrams). Although this "bridging" is more commonly attributed to the connecting paths and the placement of the Tarot Trumps, the more solid distinctions such as the Worlds share similarities with the "coming together" of Elements on Earth. One example of this is a body of water cradled in hard earth. Here you will find hard particles suspended in the water and at the same time ground water below the hard surface. Keeping this in mind helps to build a more *interactive* relationship with the psyche and the Tree, as opposed to one with rigid dualistic boundaries.

Atziluth

The first world, *Atziluth,* is the "Archetypal World" associated with Yod and the Element of primordial Fire. Atziluth embraces the top Supernal Triad on the Tree beginning with Kether (the Crown), the archetypal Monad or Spirit. Kether expresses itself initially in the second Sephirah Chokmah (Wisdom), the archetypal masculine principle. Chokmah is followed by the third Sephirah of Binah (Understanding), the archetypal feminine. Together these three form the Supernal Triad of pure Divinity from which the three following planes are reflections. Thus, from the Archetypal World of Atziluth, the plane of Briah (Creation), is reflected like a mirror of water. This separation causes an Abyss to form between the two planes of what is unmanifest and what is manifest—*Being* and *Becoming*.

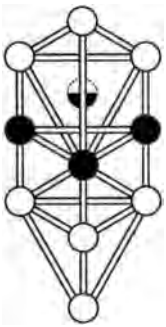


Atziluth

This triad is also represented as a triangle of Light on the black cubical Altar during the Neophyte Ritual—thereby representing the immortal Light formulating in the world of Darkness. To actualize this symbolism, Atziluth and the 0=0 Temple work, are linked by virtue of the Temple symbolism, the Godforms of the Officers, and the Second and Third Order contacts.

Briah

The second world, *Briah*, is the "World of Creation" associated with *Heh* and the Element of primordial Water. The Briatic domain envelops the fourth Sephirah of Chesed (Mercy), the fifth Sephirah Geburah (Severity), and Tiphareth, the sixth Sephirah (Beauty). Together they form the harmony of creative consciousness within what is known as the time-space continuum. This triad suggests the Divine primordial Fire of Atziluth expressing itself below the Abyss in the clear primordial Waters of Creation.



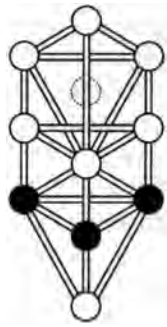
Briah

Briah is also regarded as the Archangelic realm and the reflective imaginative Mind first conceived in Atziluth. In regard to the Neophyte Hall, the Chiefs representing the Second Order and the Briatic plane, sit on the Outer side of the Veil of Paroketh—physically visible yet *incomprehensible* to the Candidate (just as the Briatic World is not visible to the lower levels of the Tree). However the Supernal Light, and Deific influences they represent, shine through the veil of Paroketh at the position of the Hierophant seated on the Dais—the bridge point between Briah and Yetzirah.

Yetzirah

The third world, *Yetzirah*, is the "World of Formation" assigned to *Vau* and the Element of primordial Air. Yetzirah is formed from Netzach (Victory), the seventh Sephirah, the eighth Sephirah of Hod (Glory), and the ninth Sephirah of Yesod (the Foundation). These three emanations compose the forces of *sensation*, *reason* and *image* (the astral Light) respectively.

This is also the Angelic plane, and as the lowest triad on the Tree it represents the further cohesion of energies and structures descending from the Briatic level above. When the three prior Elements, or Worlds, come together in Yesod, they constitute a highly dynamic Alchemy—thereby forming the underlying foundation of all manifestation resulting in the crystalline world of Assiah. Within the Neophyte Hall, Yetzirah is represented by the approximation of the Altar's east side to the back of the Dais and its Officers.

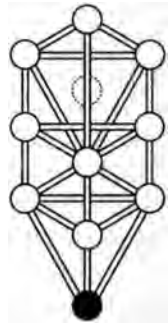


Yetzirah

Assiah

The fourth and final world is that of *Assiah,* the "World of Action". Assiah is represented by the tenth Sephirah—that of Malkuth, the Kingdom. Assiah is *Heh Final* which symbolically represents the combination of the Elements manifesting themselves in Primordial Earth. This plane makes up the physical universe and consequently the dark domain of the Candidate who holds the analogous title "Child of Earth" throughout the Neophyte Ritual.

The floor plan of the Neophyte Hall shows the worlds of Yetzirah and Assiah reflected in it; as if to say the work done here is on the lower psyche and personality of the Candidate, whose condition is that of groping in Darkness for the Hidden Light. However, it is also true that the Supernal Light is present by virtue of the Inner Order when it is transmitted through the Hierophant. This occurs, as stated previously, in the East of the Temple at the Dais where Yetzirah and Briah overlap. On the Altar this symbolism is summarized by a red cross (Tiphareth) above a white triangle—the Supernal Light, on the black altar —the Manifest Universe.



Assiah

To emphasize this further, current psychological theories can also be assigned to the Tree. The model most sympathetic to Qabalistic thought is that of Roberto Assagioli, a contemporary of Carl Jung. Although he does not use exact Qabalistic terms,

per se, his design clearly defines a *superconscious* and archetypal Self (Atziluth), a creative mediating *ego* and conscious domain (Briah), and a *personality* connected to a personal unconscious Self (Yetzirah). This is presented in a design very similar to the system of Worlds and levels of the Soul on the Tree of Life. If we then include a manifest psyche or body to represent Assiah, his design would be fairly complete.

What appears to be missing from most existing models of the psyche is a solid theory of a mediating or interconnecting intelligence which reflects the processes symbolized by the Sword and the Serpent on the Tree. The Sword and Serpent represent aspects of the psyche whose functions are essentially *transconscious*[7] and Mercurial in nature (i.e., interactive between and within the levels). The ancients called this aspect the *psychopomp*—a term describing a unique level of the Self that, as transconscious, allows a person access to all levels of the psyche. One remarkable thing about Assagioli's work[8] is his developmental and systematic use of imagery and metaphor to create Alchemical change and integration on fairly deep levels of the psyche.

The Pillars

The Hall of the Neophytes is also known as the "Hall of the Dual Manifestation of Truth"; the Dual Manifestation being symbolized as twin pillars in the Hall. These pillars are represented physically by a white "Pillar of Mercy", standing on Netzach in the South, and a black "Pillar of Severity", standing on Hod in the North. Both rest on black cubes that symbolize their influences in the sphere of Malkuth as creative polarities. According to Jungian psychology these polarities correspond to the archetypal *Anima* as the feminine Pillar of Darkness—and the *Animus* as the masculine Pillar of Light. The Middle Pillar, or "Pillar of Mildness", represents the androgynous principle found in the Alchemical Tradition and Jungian school of psychology.

The White Pillar originates in Chokmah, the archetype of primal Fire, and acts through Chesed or Mercy, from which it derives its name. From Chesed it comes to rest in Netzach at the place of heat and dryness and the station of the Dadouchos. The

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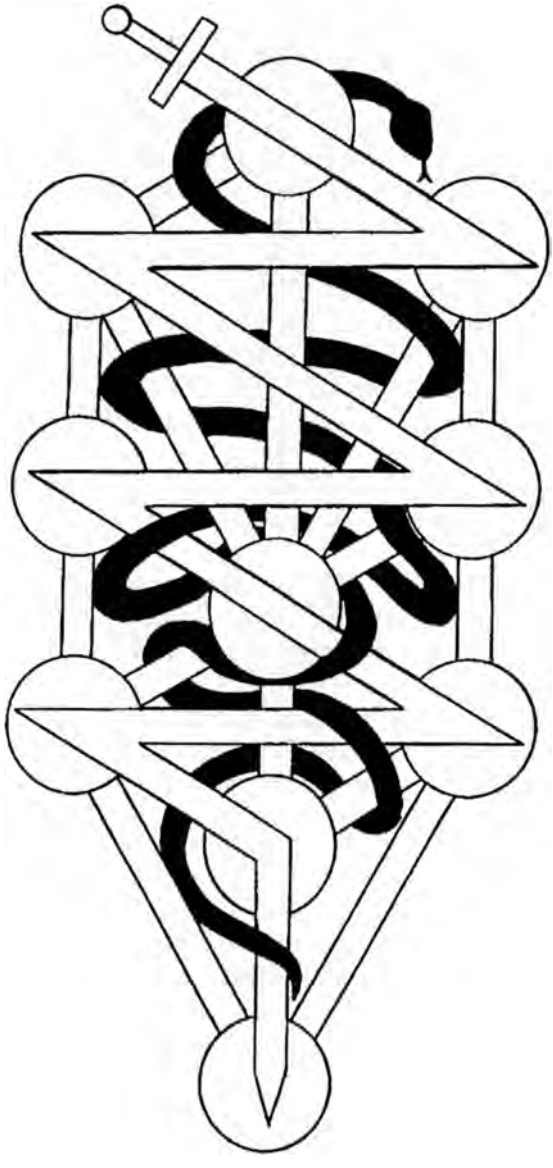
[7] Transconscious is a term (and theory) which I developed to describe the psyche's creative and intuitive imagination.

[8] See Assagioli's book *Psychosynthesis* by Penguin Books.



The Flaming Sword and the Serpent of Wisdom

Dadouchos is the Temple officer whose duty it is to consecrate the Hall and the Candidate with Fire.

The complementary side, the Black Pillar, is crowned with the primordial Water of Binah. From Binah its influence flows through Geburah or Severity, from which it derives its name, before coming to rest in Hod. This pillar rests upon the station of the Stolistes, (cold and moisture) whose duty it is to purify the Hall and Candidate with Water.[9]

With the White and Black Pillars reflecting the "Dual Manifestation", so the Middle Pillar completes the formula as the "Pillar of Truth": represented by the Hegemon and Egyptian Goddess Maat (Coptic THME) positioned at the balance point in the center of the Hall. The Middle Pillar is not represented physically except for symbolism that is implied or hidden within the ritual and its Officers. Therefore, as it represents the Light of Kether extending into Malkuth, its physical absence denotes a "Light that Shineth in Darkness—though the Darkness Comprehendeth it Not".

Within the Hall the Middle Pillar stands on the paths of *Tav* which leads to Yesod, and *Samekh* which leads to Tiphareth. At the juncture between the North and South Pillars, midway along the path of *Peh*, the Hegemon is positioned. She is the Officer presiding over the straight and narrow way that leads to, and receives the influence of, the Angel or Genius. Thus, this position could be regarded as a "Pillar of the Angel" if so desired. This also fits well with the function of the Hegemon acting as the Higher Self, or Angel, of the Candidate during the ceremony.

In addition, the Middle Pillar is attributed to the Element of Primordial Air vibrating between and balancing the dual principles of Fire and Water. The Chief Officers aligned down this mid-point include the *Hierophant, Hegemon* and the *Hiereus* whose names, all beginning with the Greek letter H, symbolize breath, life, and Primordial Air. It is therefore the duty of these Officers to bring the living Supernal Light into the Hall and to the Candidate, and so the Hall is formally opened and closed by them with the mystical words "KHABS AM PEKHT—KONX OM PAX—LIGHT IN EXTENSION".

(A more complete analysis of the Officers and their God-forms will be discussed in the section on the Temple Officers).

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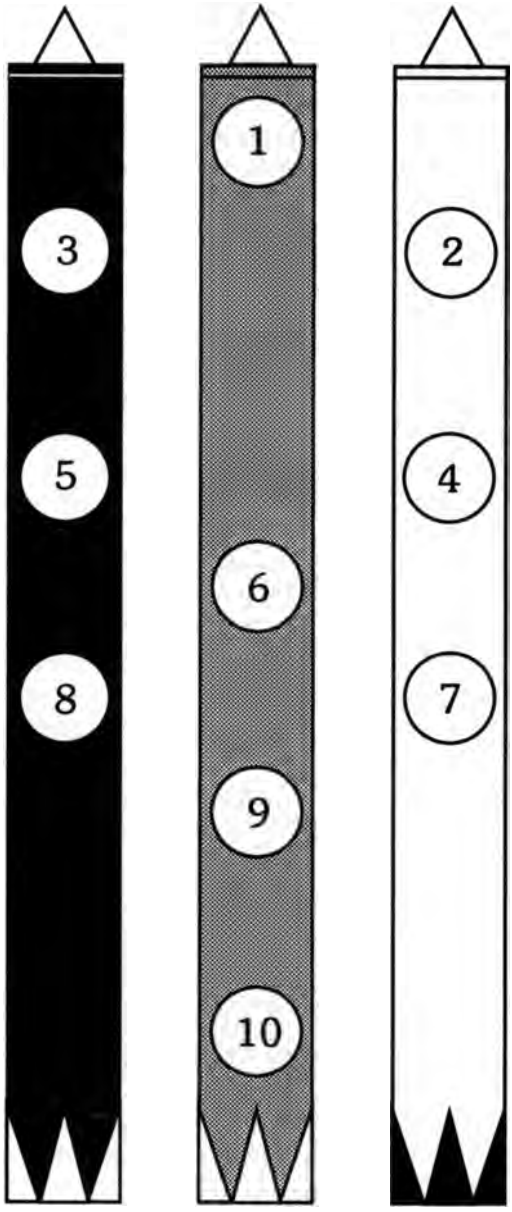
[9] The White and Black Pillars are also known as the Pillar of Fire, and Pillar of Cloud, respectively.



The Pillars

The Major Divisions of the Psyche

There are three major divisions of the Soul in Qabalistic philosophy. They include the *Neschamah* or Higher Soul, the *Ruach* or Rational Soul and the *Nephesh* or Lower Animal Soul. In addition to these, a fourth portion called the *G'uph* represents the physical/manifest psyche.

Neschamah

The *Neschamah* is the super structure of the psyche composed of three archetypal principles represented by Kether, Chokmah and Binah. The Kether principle, called *Yechidah,* is the highest undifferentiated quality of mind existing as pure (yet unextended) *consciousness*. As the "I AM", and the opener of Self-illuminated motion, Kether extends itself in Chokmah as *Chiah.* Chiah is the individual *life force* and *Will* of a particular Soul, and is therefore the first expression of its word or nature—the Logos. Binah is the third and formative power of the Supernals. As the *Intuitive Soul*, or Great Mother containing all preceding powers, Binah is the Neschamah proper. The Neschamah begins the process of form and definition of how the Self can be distinguished as unique, yet unlimited in possible archetypal expression. Neschamah as Binah, (Understanding), is the understanding of how Spirit expresses itself through various archetypal modes—and how it can further realize itself in the process of creation and Self-realization.

From the Fourth Knowledge Lecture of the G∴D∴ Neschamah is described as "the Woman of the Apocalypse clothed with the Sun, the Moon under her feet, and on her head the Crown of Twelve Stars".[10] This symbolism describes the pristine archetypal nature of the Soul. The crown of stars depicts the presence of Kether (the Crown) and Chokmah (the starry Heavens) in the Neschamah. Being clothed with the Sun represents the Ruach as a Magickal Garment of the Neschamah, while the Moon under her feet symbolizes the Nephesh or the lesser Shekinah—the archetypal "Foundation" of the Superior Shekinah or HGA.[11]

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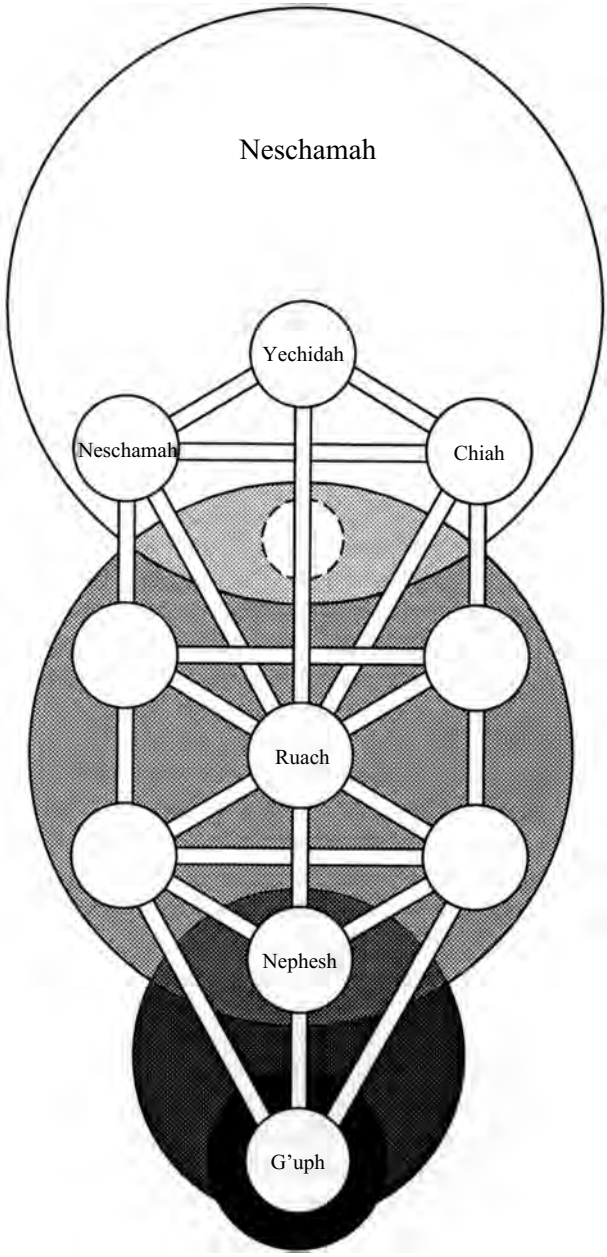
[10] Regardie, *The Golden Dawn*, p.73, 5th Edition.

[11] This is not to say the HGA is in and of its self purely Feminine. It is *YHVH Elohim*, which is to say a creator with gender plurality. It therefore has the ability to express itself in any or all of the Elements (YHVH) in whatever gender or combination it chooses.



Divisions of the Psyche

In psychological terms the Neschamah corresponds to the *superconscious intuitive mind* which is confused at times with Freud's superego (composed of external influences through a process called *introjection*). In relationship to the Ruach, the superconscious, enthroned in Binah, functions as the archetypal mind in the form of the Angel (HGA) or Genius. This Angel of Light, in Qabalistic literature, is also the Feminine Shekinah or Supernal Mother identical to the Gnostic Sophia or Soul of Wisdom. Being above the Abyss as it is, the Neschamah exists as a living and dynamic presence, abiding in the immortal realm of spiritual existence. It is also the nature of the Neschamah to contain both the instinct and design for Self-realization. Because of this, the awareness of how *Self union* can take place, is generally said to be disclosed as part of the Knowledge and Conversation of the Angel.

When the Neschamah, for the sake of experience and Self-expression, projects itself below the Abyss, it creates the second level of psyche in the form of the Ruach. The Ruach is the mirror of the Neschamah reflected in the creative waters of the Briatic World. As a result of this descent the Ruach loses memory of its Divine nature (Eden) and is therefore seen as having fallen from Grace.

At this point, on the structure of the Tree, a "shadow Sephirah" called *Daath* (Knowledge) appears within the Abyss between the Neschamah and Ruach. Daath forms a bridge whereby the reason of the Ruach can eventually come to understand the Angel by personal Alchemy and occult knowledge of the Self, and thus reconcile the Neschamah and Ruach in the fulfillment of the Great Work.

Ruach

The Ruach, or *Rational Soul*, is composed of the Sephirah; Chesed, Geburah, Tiphareth, Netzach and Hod. The upper region of the Ruach overlaps with the Neschamah at Daath and below with the Nephesh at Yesod. The Ruach is a rational incarnate Soul exiled from the Neschamah that must somehow integrate in a world of temporality without loosing its own cohesion. Once below the Abyss it must, to the best of its abilities, perform a myriad of mundane and transcendent functions required for physical survival and growth beyond the ordinary.

The heart of the Ruach is at Tiphareth. Here resides the personal ego or seat of identity in the conscious mind. As the Soul at the median point of the psyche, it becomes the mediator between the Divine superconscious and the lower Self which includes the personality and the unconscious. As ego, and the core of incarnate identity, it is continually organizing and attempting to make sense out of one's field of experience. It is because of this dynamic that the Ruach is called the *Soul of Reason*.

To reiterate this; the Ruach then is responsible for making sense of our internal and external realities in addition to mediating our intuitive superconscious (Neschamah) and instinctual unconscious Self (Nephesh).

The reconciled Ruach is present in the Neophyte formula by the appearance of the Hierophant. The Hierophant, as Osiris (Coptic OUSIRI), embodies the symbolism of regeneration brought about through a conscious Self-sacrifice and death of who we think we are—to the realization of who we *actually* are and can be (Carl Jung called this transcendent function *individuation*). Osiris is therefore a hybrid synthesis of the multi-archetypal nature of Self, whose luminous and harmonious presence shines out through the Veil of Paroketh; reclaiming its relationship with the Nephesh and the manifest universe.

Nephesh

The *Nephesh* or *Animal Soul* is attributed to Yesod—the sphere of the Moon and reflection. Within the psyche, as on the Tree of Life, the Nephesh has intimate relationships with both the Ruach and the G'uph. This position presents its own set of complications in the Nephesh, and consequently the rest of the psyche, dwelling below the Abyss.

As personal neuroses are formed in the psyche, denial and repression reinforce a form of dualism, thereby splitting the nature of the Nephesh, and casting it in the unfortunate role of a scapegoat. Hence the Nephesh, or unconscious mind, is then rejected through guilt by association as it is in many orthodox religions. Any good psychotherapy or Magickal system will seek to know and integrate this *shadow side* in order to utilize its tremendous inter-psychic energy and rich inner symbolism (thus returning it to its native alignment). In Light of this it is wise to remember that the Nephesh is the Lesser Shekinah and

therefore connected to Binah/Neschamah as a hidden gateway to the Angel.

The Nephesh is the most commonly maligned aspect of the psyche—misunderstood even by many occultists. On one hand it has a primitive power and beauty essential to the life of any individual committed to the Great Work. On the other hand, however, the Nephesh also contains unconscious impulses that frequently oppose the True Will and its work (the *id* in Freud's theory of personality). One cannot deny the shadow Self[12] and grow Magickally. The repressed material of the unconscious must at some point become fuel for the cauldron of our Alchemy instead of some shadow of dread looming just below the surface of the conscious mind. This is one reason Israel Regardie encouraged potential Magicians to pursue some form of psychotherapy or analysis as part of their Magickal training.

In some respects the Nephesh is like a dog that would risk its life to save our own (this is consistent with Anubis as the patron Deity of the Nephesh). Its nature is intrinsically well meaning and creative, yet even the most well-tempered creature, neglected, starved and beaten by someone acting as its master is likely to become temperamental. Most often it is the rational mind that is capable of ignorance—not the lower Self. Therefore the Ruach, or rational Self, should also be considered as a contributing factor in the formation of the unrealized shadow complex.

In the Neophyte ritual, or any effective ritual for that matter, the Nephesh is stunned and awakened by the sheer impact of drama and allegory presented. This usually brings it into a heightened and suggestible state which is ideal for deep Magickal work.

This condition is used during the 0=0 ritual at a point when the Candidate's Higher Self is invoked. At this time the Candidate's shadow or "Evil Persona" is thrown forward to the place of the Evil Triad at Yesod.[13] Here the Chief Officers (and invisible Officers) protect the Ruach and Nephesh from possession. Since the Nephesh is not usually mentioned in respect to the Z. document, I have included it here. This is due to its intrinsically good and impressionable nature which likewise requires protection at this critical point. At this stage of the cer-

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[12] The *shadow* is a term used by Jung to define the mirror opposite of what we think we are, submerged below the surface of the conscious mind.

[13] Regardie's *The Golden Dawn,* Z.3, p. 365.

emony the lower Self (Ruach-Nephesh), now protected and receptive, can be touched by the brooding Supernal Mother; a contact that can mature in time if the proper conditions are provided by the Candidate.

G'uph

The *G'uph* is a term used to describe the physical body and its link to the mind. In the Microcosm, the Nephesh uses our sense organs and autonomic nervous system as pathways within our body-mind matrix. This completes the connection between our subtle psyche (Ruach) and our physiology thereby demonstrating the human organism as a true Microcosm. By this I mean that the body and mind operate as functional extensions of each other and cannot be entirely separated while in an earthly vehicle. The G'uph is then an authentic level of psyche—albeit a manifest one well deserving the term "Temple of the Spirit".

Sacred Psychology

The Qabalah contains an in-depth study of the Macrocosmic and Microcosmic Mysteries of the Soul. The various Mystery Schools, and their supporting mythologies, embodied a vast system of applied Wisdom that was the forerunner to modern psychology. Unfortunately, with the advent of Freud and his peers, the modern clinical model of psychiatry systematically and roufinely rejected the mystical nature of the Soul. Luckily, in recent years, there has been renewed interest in *transpersonal* or *depth psychology* thanks to pioneers like Carl Jung and Roberto Assagioli. Others are also emerging that, finding the clinical models soul-less and barren, now use myth and Qabalah to explore the inner workings of the human psyche.[14]

To reach the deeper levels of the psyche, myth, metaphor and allegory must be used. Together these powerful systems form the subliminal language of the Soul, esoteric psychology and Alchemy—this being particularly true of the Golden Dawn system. Israel Regardie alluded to this when he wrote:

> *I hold that the Golden Dawn magic, the technique of initiation, is of supreme and inestimable impor-*

[14] A fine example is found in Edward Hoffman's book, *The Way of Splendor*: *Jewish Mysticism and Modern Psychology*, Shambala Pub. 1981.

> *tance to mankind at large. In it the work of academic psychology may find a logical conclusion and fruition, so that it may develop further its own particular contribution to modern life and culture. For this psycho-magical technique of ceremonial initiation indicates the psychological solution of the anima problem.* '*Arise*! *Shine*! *For thy Light has come*!'[15]

I suspect the "anima problem" here refers to the Neschamah and its rejection from modern psychology theory.

The Neophyte Ceremony is the beginning of a great mythic journey for the Initiate; for this begins the making of an Adept, symbolized by the Hierophant in the Outer Mysteries. The Hierophant represents an Officer who has established the formula of Osiris by completing the first two stages of the Great Work; namely the alignment and Elemental equipoise of the lower Self and the attainment of the Knowledge and Conversation of the HGA.[16]

Osiris embodies the formula of birth, death and resurrection—which is the making of a God. In his mythos, Osiris as a mortal (the un-initiated Ruach), was betrayed by his dark brother Set (the destructive shadow of the Nephesh symbolized by the evil triad of Omoo-Sathan in the Neophyte Hall). He was pulled down into Darkness and there dismembered before being scattered throughout Egypt. Through the intervention and grace of his wife, Isis, the patron of Magick (the Neschamah and Supernal Anima), and Egypt's chief Magician, Thoth (the Logos and Supernal Animus), Osiris was re-membered and resurrected long enough to beget a Magickal heir—Horus. Horus, who has now become *Light in Extension* (also the Hiereus in the Neophyte Hall) is the warrior Word of Osiris who has now taken his place among the Immortals as a God-Man.

The chief lesson for the Neophyte in the 0=0 involves the knowledge of his/her condition and exile from the Supernal Self; the betrayal by the shadow—being dragged into Darkness and broken apart before being scattered to the Elements. The Neophyte also learns of an open pathway and Supernal Forces who will eventually guide him/her to the Light of Wholeness.

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[15] Regardie's *The Golden Dawn*, introduction to the 5th Edition, p. 35.

[16] The full formula is not complete until the so called "crossing of the Abyss" has occurred.

Thus the Hierophant, as *Osiris Risen* in the Neophyte Hall, symbolizes the living presence of what the Candidate is becoming. This experience, if the Candidate is ready, awakens a sympathetic cord within the psyche and establishes a genuine link between the higher and lower levels of the psyche.

Among the Company of the Gods

The Officers represented in the Neophyte Hall include three Chief Officers, three lesser Officers, and one Sentinel who is positioned exterior to the entrance to keep out intruders. These seven Officers[17] represent persona or masks, that the Divine Forces act through during the ceremony. In yet another sense they represent archetypes within the human psyche that use the context of the ritual as vehicles to express their unique natures and powers.

The precise nature of these archetypal forces can be viewed on several levels. The subtlest aspects of the Officers involve the actual Godform assumed by them at the opening of the ceremony. The Godforms link them directly to the archetypal principles in Atziluth and the actual energy form or (image) in the creative Briatic World. On a more symbolic level and function the Officers belong to the World of Yetzirah and are the formative veils of the Godforms animated by the Briatic realm above it. Here they are shown in a visual allegory as Greek Officers from the ancient Mediterranean Mysteries. The mundane level belonging to Assiah, the World of Action, is shown by the physical presence and actions of the Officers. Therefore from Atziluth to Assiah the Officers provide a living bridge, or matrix, for the Light of the Mysteries and its journey into the Temple and Candidate.[18]

The list of the Godforms, Officers and Stations in the Hall on page 84 precedes a supplemental description of the Officers and their Alchemical functions.[19] The names in the first column are common Egyptian with the exception of the Dadouchos and Stolistes given here in the Coptic from the Z.1 document. The Officer's names in the second column are given first by their

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[17] See the Z.l and Z.3 documents from Regardie's *The Golden Dawn* for further information on the nature of the Officers and their Godforms.

The Hierophant and the Dias Officers also form an important link to the Second Order at the Briatic level. By virtue of the Order's structure and Magickal current, they are vehicles for the Order's inner plane or Atziluthic contacts.

Due to the limits of this paper the reader is directed to the Z. documents for a description of the Dias Officers and the invisible stations.

ATZILUTH to BRIAH	BRIAH to YETZIRAH	YETZIRAH to ASSIAH
GOD-FORM	*OFFICER*	*FLOOR PLAN*
Osiris—Master of the Hall	Hierophant (OUSIRI)	Center East on Dais
Horus the Avenger	Hiereus (HOOR)	Far West on Malkuth
Maat, the Balance Beam	Hegemon (THME)	Center Hall Between Pillars
Anubis of the East	Kerux (ANOUP- EMPEIEBET)	Interior to Hall at Door
Auramo-ooth	Stolistes (AURAMOOUTH)	N. at base of Black Pillar
Thaum-Aesch-Niaeth	Dadouchos (THAUM-ESH-NEITH)	S. at base of White Pillar
Anubis of the West	Sentinel (ANOUP- EMPEMENT)	Exterior to Hall at Door

Greek titles followed by revised Coptic names in parenthesis.[20] It is my belief that the architects of the Golden Dawn saw fit to include the Coptic names and images because they provide a transitional link between the Egyptian and Greek traditions.

The Hierophant

The Hierophant is the outer functional form of Osiris in the Netherland—the Expounder of the Mysteries in the Hall of the Dual Manifestation of the Goddess of Truth (Maat). Osiris, as mentioned earlier, is unique among the company of Gods because he became immortal through his own virtue, self sacrifice and ingenuity (the Self, reconciled with the Divine, by the transformations of his own Alchemical Work). In the Golden Dawn tradition, a Hierophant must be an Adeptus Minor[21] who knows of, and can act as an agent of the Genius and consequently the Light of the Supernals.

The nature of the Hierophant is also demonstrated by the formula of Osiris and his position in the Neophyte Hall. In the *Egyptian Book of the Dead,* or the "Coming forth by Day" Ani, representing the developing Ruach, becomes Osiris the Immortal. The formula requires that Ani identify himself with various aspects of the pantheon of immortal Deities, who on one level are the archetypes of the Neschamah and intuitive Soul. This process continues until the Ruach knows (Daath) the Neschamah as itself. Through this transformation Ani makes himself whole and sound, becomes young again, and is reborn as Osiris, Lord of Eternity.

This is also the formula of the Hierophant as "Bridge Builder", thereby forming a Magickal link between the levels of the psyche, and the four worlds. The Hierophant's function becomes obvious in his status as the "Reconciler with the Ineffable" and his message "Know Thy Self".

For the Neophyte this *knowing* occurs by identification with the Temple symbolism and its Officers. However this is likely to occur first on a subliminal level—like a type of imprinting that takes place on the psyche of the Candidate. Therefore as the Candidate sees and hears the Hierophant standing before him/her for the first time—it evokes a powerful link with the Great Alchemist who's symbolic presence the Hierophant is.

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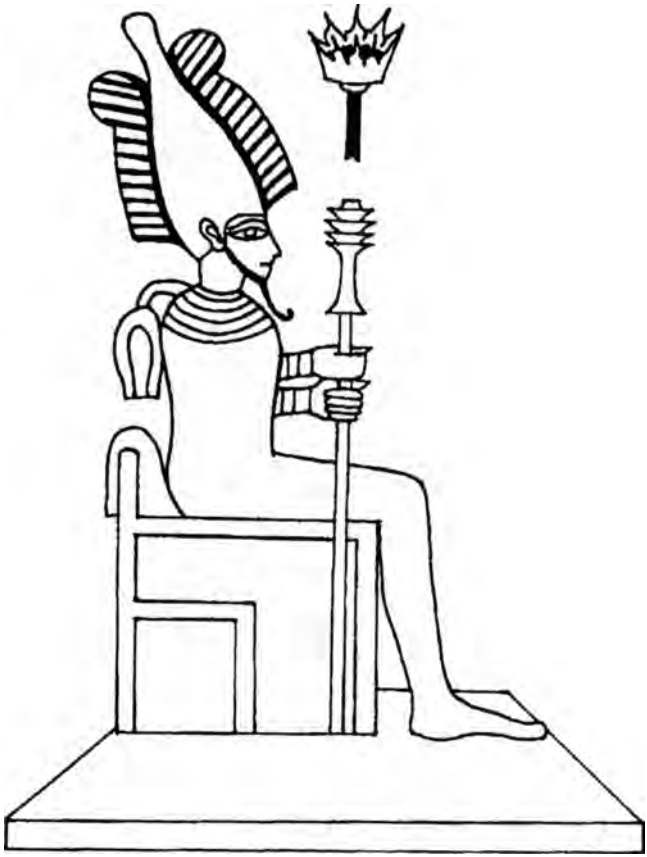
[20] The revised Coptic is taken from an unpublished document by Adam P. Forrest.
[21] More accurately, a Zelator Adeptus Minor.



Osiris

Finally, when the Hierophant does have cause to move from the Dais, He does so as Horus the Elder (HOOR-OUER). When not in active use this Godform is positioned to his left at the station of the Past Hierophant. This is consistent with established symbolism on a couple of points. First of all, the usual form of Osiris is that of a Deity in mummy wrappings, indicating a presence that has transcended the world of the Elements. Osiris is "of the world—but not in the world" and therefore beyond the forces of death. The second point is picked up in the nature of Horus as Osiris reborn in the manifest world, again expressing the statement of *Light In Extension,* much like that of the Hiereus. In this case Osiris is the Light of the World shining in the Netherland, while Horus becomes the Light of the Netherland illuminating the World.

The Hiereus

The Hiereus is positioned in the West of the Hall to symbolize the place of increased Darkness and decreasing Light, for he is the Master of Darkness. He is also Horus in the abode of blindness; the Guardian against the multitude that sleep through the light and awaken at twilight. Thus Horus, as the Magickal son of Isis and Osiris, represents the True Will or Logos reflected on the lower levels of the psyche and Temple. Dominating the far west of the Temple he keeps back the dark powers of the Qlippoth[22] or shells of the dead, that dwell west of his domain. As Horus the Avenger he is also the wrathful gatekeeper of the Temple, and psyche of the Candidate, protecting them from the Qlippotic forces.

The Hiereus personifies the focused attention (Will) of Self, guarding the Divine process of Alchemy, and ready to strike if the shadow of the uninitiated Ruach-Nephesh attempts to sabotage the Work. The Hiereus/Horus is also a messenger of Truth, fearlessly defending the Candidate from psychic stupor and ignorance, much like the Gnostic Abraxas who, in the form of a golden cock, cries out: "Awake—for the Sun has Arisen Within thy Soul".

Without the Hiereus the Nephesh of the Candidate would stand unprotected during critical parts of the ritual. He therefore guards the place of greatest Darkness in the Hall with a

[22] The Qlippoth are non-integrated aspects of the self that lure it into states of pain, suffering and psychological death; in other words, Hell.

Horus

sword, representing the severity of the Black Pillar. His emblem of a white triangle symbolizes the establishment of Light in the abode of Darkness—though the Darkness comprehendeth it not. This position helps to re-establish the archetypal link between the Neschamah and the Nephesh necessary to begin resolution of unconscious barriers to Union. Thus is the Will of the Spirit established in its dark manifestations as the Light of redemption; consistent with the Qabalistic axiom, "Kether is in Malkuth as Malkuth is in Kether".

The Hegemon

The throne of the Hegemon is situated between the Pillars of Hermes and Solomon in the place of balanced power—between the ultimate Light and ultimate Darkness. She faces West toward the Double Cubical Altar of the Universe and watches over the Gate-Way of Hidden Knowledge in her role as Reconciler of the twin forces of the Hall. It is also her duty to watch over the preparation of the Candidate, assist in the reception and guide him/her in the path from Darkness into Light. In this respect, and as the constant companion for the Candidate during most of the ritual, the Hegemon acts as the Higher Self to assure the safe passage of the Soul.

The Hegemon is the outer form of the Goddess Maat, the Goddess of Truth. (The Neophyte Hall is known as "The Hall of the Dual manifestation of Truth", and thus is directly referred to the Goddess Maat). As guardian of the Mysteries and guide to the Candidate she is the intuitive mind, the mirror of Isis and the Soul of Wisdom. As a representation of the White Pillar, the top of the Hegemon's Wand expresses the twin archetypal polarities of Chokmah that, projecting themselves in the Hall of Dual Manifestation, appear as the Black and White Pillars.

The Egyptian tradition considered Maat the witness of the Soul; or the still point whose presence maintains balance in the ever-shifting currents in the psyche. One of the most powerful qualities in the universe, as well as the human organism, is the underlying drive for balance and harmony. This is certainly consistent with her association to the balance beam and Truth. Here the *Maat consciousness* helps produce the still and clear waters of the Ruach, which in turn, reflect the influences of the Neschamah and the Angel.

In her role as guide the Hegemon functions as a Mercurial psychopomp (guide of the Soul) who conducts the Candidate

Maat

through the subterranean passages of the psyche. Here she is associated with Thoth, her husband the Grand Psychopomp, who also manifests in the Hall as the two forms of Anubis.

Finally, the nature of the Hegemon cannot be underestimated in occult work. She represents that ability of the mind to be still, balanced and reflective (in other words upright and true) the exact characteristics of the Goddess Maat. Only through this delicate balance can communion with the Higher Self come. To do this requires the persistence of the Alchemist who maintains the slow steady heat and equilibrium of the Elements involved. This symbolism is clearly depicted in the 14th Tarot Key of Temperance, the position of which on the path of Samekh, coincides with that of the Hegemon. The figure on this card is seen frequently as a Solar Angel mixing the universal fluids which depict the symbolism of the pillars. The Alchemical fusion of these opposite energies results in a dynamic continuity of Self-illumination under the care of the Holy Guardian Angel.

The Kerux

The Kerux is the Watcher and Guardian within the perimeters of the Neophyte Hall and is positioned just within the Portal. The Kerux carries a lamp and a caduceus wand. The wand is the emblem of Hermes, the messenger of the Gods, from which issues forth the beam of Light of the Hidden Wisdom (Chokmah). The lamp is the emblem of the ever-burning lamp of the Guardian of the Mysteries, which reflects the presence of the guiding Light of Kether.

The Godform of the Kerux is that of Anubis who, as psychopomp, guides the souls of the dead through the underworld with the Hidden Light. In parallel myths of Mercury/Hermes, the psychopomp is the guide of the Soul through the underworld (the process of consciousness moving through and within the unconscious mind) and the protector of travelers (the guide to strange lands through the process of association). The Kerux also represents the expression of the Divine Will, as does the Hiereus or Horus, but in a fluid reflective form which denotes the presence of the transconscious intuition and imagination.

One ritual function of the Kerux is to lead all Mystic Circumambulations which symbolize the movement and establishment of Light within the Elements and levels of the Hall. His other duties include watching over the reception of the Candi-

Anubis

date, and making any announcements at the opening, which again places the Kerux in proximity to Hermes as the Messenger of the Gods.

In essence the Kerux represents the transconscious imagination who guards the psyche from the unconsecrated, guides the Soul through the underworld of the unconscious, and transmits messages within the psyche for the various archetypes.

The Dadouchos

The Dadouchos is the twin sister of the Stolistes. As an agent of fire, she is placed near the base of the masculine White Pillar in the South of the Hall. Her inner Godform is called Thaum-Aesch-Niaeth who is known as "Perfection through Fire Manitesting on Earth". As the Dadouchos she is at the "Gate of the South, the Place of the Guardian of the Lake of Fire, and the Burning Bush".

Fire is a transformational Element in nature that is both radical and consuming. The fiery influence of the Dadouchos is reflected down from Chokmah, the masculine archetype of Primordial Fire. As such the Dadouchos wields the ability to focus intense psychic energy for the purpose of Divine Alchemy; a redemptive ability enabling the controlled destruction and transformation of raw psychic material. When the Dadouchos effectively purifies the various Elements of the Hall and Candidate, she does so through her flame-like devotion to the Divine and to the Great Work.

In this respect passion, love and devotion are predominant in the archetype of this Officer. Even in a mundane sense these qualities have the power to transform and renew the inner life —or utterly destroy it if the energies are not suitably balanced and controlled. In her purely Alchemical role, the Dadouchos provides the heat and dryness for the Alchemical cauldron.

The Stolistes

The Stolistes represents the Element of Water placed at the base of the feminine Black Pillar in the North of the Hall. Here she stands at Hod, (Glory) reflecting the Waters of Binah. She is Auramoouth who is the "Light Shining through the Waters upon the Earth". She is at the "Gate of the North, the Guardian of the Cauldron and the Well of Water—of Cold and of Moisture".

Thaum Esh Neith

Water has always been an emblem of life, preservation and purification regardless of the tradition. This is consistent with her feminine nature arising out of the great sea of Binah (Understanding). When the reflective Waters of the Ruach and Nephesh are purified and stilled they allow the influences of the Neschamah to be comprehended and assimilated. In the Buddhist tradition this transpersonal quality is called "the Mirror-Like Wisdom" and is very similar to the aspects embodied by the Stolistes.

Finally, with her Alchemical influences of cold and moisture, blended and balanced through the Hegemon,[23] with the heat and dryness of the Dadouchos, She helps to produce the properties of warmth and moisture. Warmth and moisture are the necessary conditions to produce new life in the Alchemical cauldron of the Hall—a theme ardently reflected in the Neophyte Ritual. On yet another level Auramoouth produces a state of grace and glorification within the psyche and its outer field of experience; a condition of being cleansed and made whole—or Holy.

The Sentinel

The Sentinel or Phylax is the counterpart to the Kerux who, as Anubis of the West defends the Hall against intruders. The emblems of the Sentinel include a sword and a lamen with a single eye on it. The symbolism seems to suggest that the Sentinel carries the powers of Anubis and Horus in the realm of matter; which is the Black Dragon of the Alchemists.[24] It is also the duty of the Sentinel to prepare the Candidate for entrance to the Hall and protect him/her against the enemies of Anubis. In other words the Sentinel represents the disciplined Will guarding the psyche against the distraction and seduction of the senses in the outer world, and the fantasies arising therein. In the older traditions of Templarism and Masonry, the Sentinel[25] appeared to provide the more utilitarian function of guarding the lodge against actual intruders. It may be that as this Officer was carried over to the G∴D∴ it acquired more esoteric, or astral, duties.

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[23] The Hegemon's twin nature is reflected in the Dadouchos and Stolistes.
[24] That is the world of death, putrification and decay.
[25] The Grand Tyler, whose emblem was a flaming sword, is a Masonic Sentinel.

Auramoouth

The Candidate

The Neophyte Ritual was designed around, and performed for, the benefit of the Candidate.[26] Every officer, temple configuration, symbol and ritual movement is intended to awaken, or give birth to, a new Magickal being. This is the fundamental work of any Magician—to realize the indwelling Spirit within (that which is in the act of *becoming*), so that the *becoming* can realize itself as indwelling Spirit.

In Alchemy the base metal of lead is eventually transformed by the Philosophers Stone into pure radiant gold; the Sol Philosophorum. The *Sol Philosophorum* is none other than the Self realized Ruach once again reunited with its Neschamah or *Star Self*. This restores the original design of the Tree of Life (i.e., the psyche) and closes the Abyss at the point of Daath. As this happens the four levels of the Tree manifest in their true form: as Stellar, Solar, Lunar and Terrestrial progressions of a unified *Self-radiant* system. This visual allegory was quoted earlier as: "the Mother Supernal—the Woman of the Apocalypse clothed with the SUN, the MOON under her feet, and on her head the Crown of Twelve Stars".

The Evil Triad

Although the Evil Triad falls under the category of an invisible station, its role is too important to not mention here. The triad is at Yesod on the Tree where the Ruach and the Nephesh overlap. It is ruled by Omoo-Sathan (OUAMMOOUT PESATANAS) who represents the Evil Persona of the Candidate and therefore his/her shadow. The Evil Persona is the sum total of unrealized and repressed energies of the incarnate Soul and thus has the potential to destroy the life of that Soul. The composite figure, rising from the east base of the Altar, has reptilian features and dark coloring. The form itself creates a clever mode of definition and containment for the Qlippotic forces. This embodiment is absolutely necessary for the control and transmutation of these energies during the ritual.

Representing, as it does, the powerful and hidden forces of the human psyche this "Evil Persona" has been given various names appropriate to its character. Among these are: "the slayer

[26] This apparent paradox, is founded on the knowledge that a candidate, as a pre-natal Initiate, needs the same care and attention as a developing biological organism.

Ophois

Harparkrat

Ouammoout PeSatanas

of Osiris", "the eater of Souls", "the great or stooping dragon", "the Evil One", "The Mouth of the Power of Destruction", and so on. Within other esoteric traditions you can find numerous lists of demons and evil spirits that represent some, more or less, specific aspect of the larger shadowy persona. Contrary to what most believe, these evil aspects are no less common than peoples' tendencies to lie, steal or exploit the dignity of themselves or others. One need only to look at the daily news or world history in review to see the thousands of lives destroyed each year by individuals without a basic control of their habits, emotions or impulses.

By modern psychological standards these qualities are mundanely defined as greater or lesser degrees of psychopathology or deviance. This can be demonstrated by cross comparisons of the current *Diagnostic Manual for Mental Disorders*[27] and the characteristics of various demons/Qlippoth. This morbid (if not amusing) line of research will show how the Qabalists and other mystics had intimate knowledge of the human psyche and all its component parts. Whatever the case, it is much less important to moralize the Evil Persona, than it is to understand and transmute its energy and inherent creative potential.

[27] DSM-III-R is our modem grimoire of demonology.

Quit the Night and Seek the Day

As the central part of the Neophyte Ceremony comes to a close, the Candidate is symbolically brought from Darkness into Light. Still blindfolded and kneeling before the Hierophant he prepares the Candidate by first invoking the universal powers of Light. Only then is the Candidate raised up, to stand before the Altar of the Universe, within the triangle of the Chief Officers.[28] At this point the Hierophant standing at the apex, the Hegemon at the South angle and the Hiereus at the North angle, form the triangle of Light as depicted on the Altar. As the officers join their implements over the head of the Candidate they repeat the following invocations in succession:

> Hegemon: "*Inheritor of a Dying World*, *we call thee to the Living Beauty*".
>
> Hiereus: "*Wanderer in the Wild Darkness, we call thee to the Gentle Light*". (The hoodwink is permanently removed and thrown down).
>
> Hierophant: "*Long hast thou dwelt in Darkness—Quit the Night and seek the Day*".
>
> Together: "*We receive thee into the Order of the Golden Dawn*".

This is immediately followed by the Chief Officers repeating the mystic formula for "Light in Extension" thereby causing the influences of the Ceremony to be sealed within the Sphere of the Candidate.

This may be the most important and moving part of the entire Neophyte Ceremony, for it is here, that several critical events occur. First, in the course of the Hierophant's invocation, the Candidate is invited to receive assistance and guidance from the Divine Presence of the Universe. Only then is the hoodwink, symbolizing ignorance and blindness, permanently thrown down in a gesture of liberation from the influences of the Lower Self. At this point the Candidate stands in the triangle of Light before the Hierophant. In addition, the speeches of the Officers

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[28] Note: the triangle is traditionally used to contain and control unbalanced forces during evocations and transmutations.

reflect the conditions of the journey that lay behind and before the Initiate: the journey and trials of the new Neophyte being those of any Soul in its search for Truth, Light and liberation. The reception of the Candidate is formally proclaimed as the Officers receive the new Neophyte into the corpus of the Golden Dawn, and consequently into a branch of the Greater Western Mystery Tradition. All of the preceding is finally punctuated when the Officers establish the mystical formula of Light, which is used to seal the influences of the ritual, into the sphere of the new Order Member.

During the actual closing of the rite the symbols of the four Elements are placed on the Altar in preparation for the Mystic Repast. All present partake in this Eucharist—composed of symbolic Fire (a flame), Air (a rose), Earth (bread and salt) and Water (wine)—symbolizing the act of Elemental Redemption. From this point on, the symbols of the Outer Order as demonstrated on the Altar, remain indelibly fused within the aura of the new Neophyte to either lay dormant, or like a beacon, guide the Soul deeper into the Mysteries.

So begins the metamorphosis of the Initiate in the Golden Dawn Tradition—replicating an ancient, yet inherent Alchemy that transforms the course material of the Lower Self into rarefied qualities in preparation for Union with its Higher Self. If given the proper work and attention the Initiate will in time, continue to arise from the darker fields of matter—and through his/her hard work and ingenuity, transcend to become a presence of mystery, beauty and continuation.

The ancient Egyptians used the growth cycle of the lotus flower to symbolize the evolving Alchemy of the Soul. The seed of the lotus would lie dormant in the mud of the Nile until the proper conditions stirred its essence and awakened its purpose. As its design began to unfold, it reached upward through the dense, richly fertile Elements of Earth and Water—eventually opening its heart to the Sun and Sky. Then in a secret, and most beautiful transformation, it surrendered its fragrance, beauty and life to the powers that first awakened its slumber.[29] Thus would Osiris be born anew.

This being a major theme of the Golden Dawn and its teachings the Order, too, is renewing itself on the shores of a

[29] In Egypt the inundation of the Nile was followed by a period of intense solar heat providing the foundation for new life. This is duplicated in the functions of purification and consecration by water and Fire in the Neophyte Ceremony.

new aeon—one of the rising stars in the body of the Western Esoteric Tradition.

In conclusion, this work should not be taken as a comprehensive analysis of the Neophyte Ritual or its supporting documents. What is presented here is a sympathetic and supplemental updating of key parts of the ritual and its symbolism. In this format it was necessary to sacrifice a great deal of the ritual's underlying symbolism. However, the greatest rewards come from one's independent research and experimentation, as well they should. The Neophyte Ceremony belongs to any and all, Ceremonial Magician or Pagan, who, regardless of tradition or predilections, desire to increase their knowledge of the Mysteries and the Western Tradition. I sincerely hope that this unique ritual may sustain all who read it in their quest. TETELESTAI!

ABOUT THE AUTHOR

William Stoltz is an active member of the Hermetic Order of the Golden Dawn, a Ceremonial Magician and a 20 year student of the Esoteric. In addition to his involvement in the Western Mystery Tradition, he is an Initiate in two Orders of Tibetan Buddhism and has studied Tantra under a Western Tantric master for 8 years.

Academically William earned his Masters Degree in Psychology and Human Development from St. Mary's College of Minnesota. The majority of his graduate work focused on the structures of the psyche and the application of transpersonal and clinical psychology. A pet interest of his continues to be the exploration of the imagination and its role in body-mind healing and human development. Currently William works as a therapist, teacher and Tarot reader in Minneapolis-St. Paul where he lives with his wife, two cats and two birds. A few of William's other interests include scuba diving, hypnosis, the creation of Magickal implements, ancient civilization and traveling.

The Restoration and Alchemy

Steven Marshall

One of the central themes flowing through the teachings of the Qabalah is that of the *tiqqun* or "restoration". This term refers to the restoration of the connection between the light of the Supernals and the created universe, the healing of the separation between the Divine world and the world of created beings. According to Qabalistic philosophy, as well as both eastern and western systems of alchemy, humanity alone possesses the ability to establish this link between the highest and the lowest, the sphere of Kether and the sphere of Malkuth upon the Tree of Life. Humanity is the alchemical retort whereby the two can be made one, and the Tree of Life restored to balance and harmony. The myths and symbols used to describe the Fall and the Restoration of the Tree of Life in the Qabalah of Isaac Luria are in many ways similar to the spagyric processes of alchemy. A comparison of these two systems of thought sheds light on both disciplines and provides valuable clues to the attainment of the stone of the philosophers within the human psyche itself.

The spagyric method of alchemy involves three basic processes for the preparation of elixirs: *separation*, *purification* and *cohobation* (conjunction). Although there are numerous alchemical correspondences to the spheres and paths on the Tree of Life, this article focuses more specifically on the mystical application of the three basic processes of the spagyric method to the symbolic myth of the Fall and Restoration in the Qabalistic teachings of Isaac Luria and certain Gnostic texts influenced by this philosophy. The description of the Fall from Eden in Lurianic Qabalah abounds in references to the alchemical process of separation. The Qabalistic literature also makes frequent reference to purification, as well as to the role of various conjunctions on the Tree of Life necessary to bring about the Restoration.

The two separations discussed in the Lurianic Qabalah include the separation of the Tree of Knowledge from the Tree of Life and the separation of the unmanifest *Torah* from the manifest *Torah.* The Qabalistic writings tend to draw on a fairly conventional interpretation of the Biblical Fall, in attributing these separations to the transgression of Adam and Eve in the Garden of Eden. Where the Lurianic Qabalah brings a more Gnostic element into the picture is that their transgression comes not from a wrongful inclination but a premature attempt at the conjunction of the opposites. The transgression occurs, because this conjunction is attempted without the agreement of the Divine Will. Here the separation of the Tree of Life and the Primordial *Torah* reflects the separation of the human will and the Divine Will in the act of disobedience of the Divine command. A similar process occurs in the Gnostic literature concerning Sophia, where Sophia falls into matter and is separated from her consort as a result of her precocious longing to unite with the supernal light.[1] In both instances, the separation can be seen as a necessary step in the process of humanity's restoration to the Light. In a similar manner, the putrefaction and breaking apart of a material in the alchemical process of separation is an essential step in obtaining the final stone.

Lurianic Qabalah relates the symbols of the Fall and the Restoration to particular spheres on the Qabalistic diagram of the Tree of Life. Before the separation of the Tree of Knowledge from the Tree of Life, the Primordial *Torah*, exists in the sphere of Chokmah, the sphere of Primordial Wisdom. As a result of the separation of the two Trees, the *Torah* also is rent apart and separated into the black and white letters of the *Torah*, the black letters being visible or manifest on white parchment, and the white letters being invisible or unmanifest, thus giving rise to the manifest and unmanifest *Torahs*. The unmanifest *Torah* descends to the sphere of Tiphareth, and the manifest *Torah* falls to the sphere of Malkuth, where it corresponds to the Exiled *Shekinah*, the feminine power who fell from her place in the Supernal Triad.

The Lurianic Qabalah refers to the separation of the Tree of Knowledge from the Tree of Life as the "cutting of the shoots", which resulted from the premature attempt of Adam and Eve to conjoin the opposites in a world suffering from an earlier imbal- [1]

[1] Hoeller, Stephan A. *Jung and the Lost Gospels*, Wheaton, Illinois, The Theosophical Publishing House, 1989,

ance and disharmony among the Sephiroth. The "cutting of the shoots" can be seen as a necessary consequence of the separation of Adam and Eve out of the primordial image of Adam Kadmon. The recognition of their separation and their premature attempt to heal the division precipitates a second fall. Similarly to the Gnostic view, the Lurianic Qabalah does not necessarily blame Adam and Eve for the Fall, but puts the blame on a faulty creation preceding them. The pre-existing disharmony in the spheres occurs as the result of two earlier and failed attempts at the creation of the Archetypal Human (Adam Kadmon) on the pattern of the Tree of Life.

In the Lurianic myth of creation, the Sephiroth (vessels) of the first creation bear an excess of mercy and lack sufficient stability to contain and transmit the Supernal Light. The second creation bears an excess of severity. When the lightning flash of the Supernal Light crashes through these excessively rigid spheres the vessels are shattered and, like broken pieces of pottery, fall to the bottom of the Tree of Life beneath Malkuth.

The Fall from Eden

According to Lurianic Qabalah, the breaking of the vessels refers to the Fall of the Kings of Edom.

The "shells" or *qliphoth*, as the opaque shards of the broken vessels were called, trap within them a portion of the Supernal Light and conceal it from its source in Kether. The obscured Light relates to "the Light shining in the Darkness", which St. John describes in the Gospel attributed to him. The Lurianic Qabalah associates this concealed portion of the Supernal Light with the exiled Shekinah. The goal of the Restoration is to raise the exiled Shekinah back to the sphere of Binah in the Supernal Triad. It is here that the application of the spagyric method of alchemy gives a more holistic view of the process of the Restoration than does the Qabalistic literature alone. The Lurianic school proposes that the means of the Restoration is simply to free the Exiled Shekinah from the darkness and obscurity of the Shells and to restore Her to the Supernal Light. The goal is to produce a complete and perfect separation of the Light from the Darkness. Lurianic Qabalah, like many Gnostic schools, ignores the redemption of the darkness of matter in this process. The symbolism of alchemy supplies a missing key in describing the redemption and transmutation of matter itself as an essential part of restoring the unity of the Tree of Life. The key that is provided by alchemical symbolism is its emphasis on the transformation of the dregs left behind. The separation and release of the spirit are but the beginning of the alchemical process. After the separation, the gross matter must be clarified and transformed through the processes of purification and conjunction.

Purification is the second basic process in the practice of the spagyric method of alchemy. In this process, purification does not refer merely to the separation of the spirit from the dregs of matter but a purification of the dregs or body of the material in order to re-unite it with its spirit upon a higher level of manifestation. In applying this to the Qabalah, alchemical symbolism suggests that it is by purification of the shells and a rebuilding of the vessels into a more perfect state that the light of Kether could be transmitted downward and redeem the fallen Shekinah. According to Lurianic Qabalah the restoration of the vessels, occurs as the result of the third and final process in the spagyric method: the cohobation or conjunction. Certain key spheres on the Tree of Life contain the powers that participate in these conjunctions: Kether, Chokmah, Binah, Tiphareth and Malkuth, relating to

the quintessence and the four alchemical elements of fire, water, air and earth.

In the spagyric method of alchemy, the elements of fire and water provide the key elements for the processes of separation and purification. The initial material is first broken down into the three essentials: Mercury—Spirit, Sulphur—Soul, and Salt—Body. The Mercury or spirit is the carrier of the life force and is already pure in itself when properly separated from the rest. The Sulphur or oil must be purified by a process of steam distillation using both water and heat, the baptism of fire and water. The alchemist purifies the Salt or dregs of the matter through leaching with water, evaporation and calcination to an ash. Again, the elements of fire and water play a key role in the process of purification. Often, in the final stages of purifying the Salt, the ashes fuse into a translucent glass-like material. From this phenomenon, the term *vitriol* occurs repeatedly in the alchemical literature, which means "a glass-like substance". This suggests that the "shells" or "qliphoth" of the Tree of Life, must also be purified, so that they lose their opacity and resistance to the Light, and become clear, pellucid mirrors of the Divine Effulgence of Kether.

Psychologically, Jung ascribes the Light trapped in the darkness of the "shells" to autonomous complexes and shadow elements of the unconscious. Rites and processes of purification obtain their meaning as the outward symbols of a psychological process of facing and reconciling the shadow elements within the human psyche. By bringing these elements into consciousness, the Darkness becomes Light unto the Higher and Divine Self, the fragments of the Light of Adam Kadmon are gathered together, and all is redeemed.

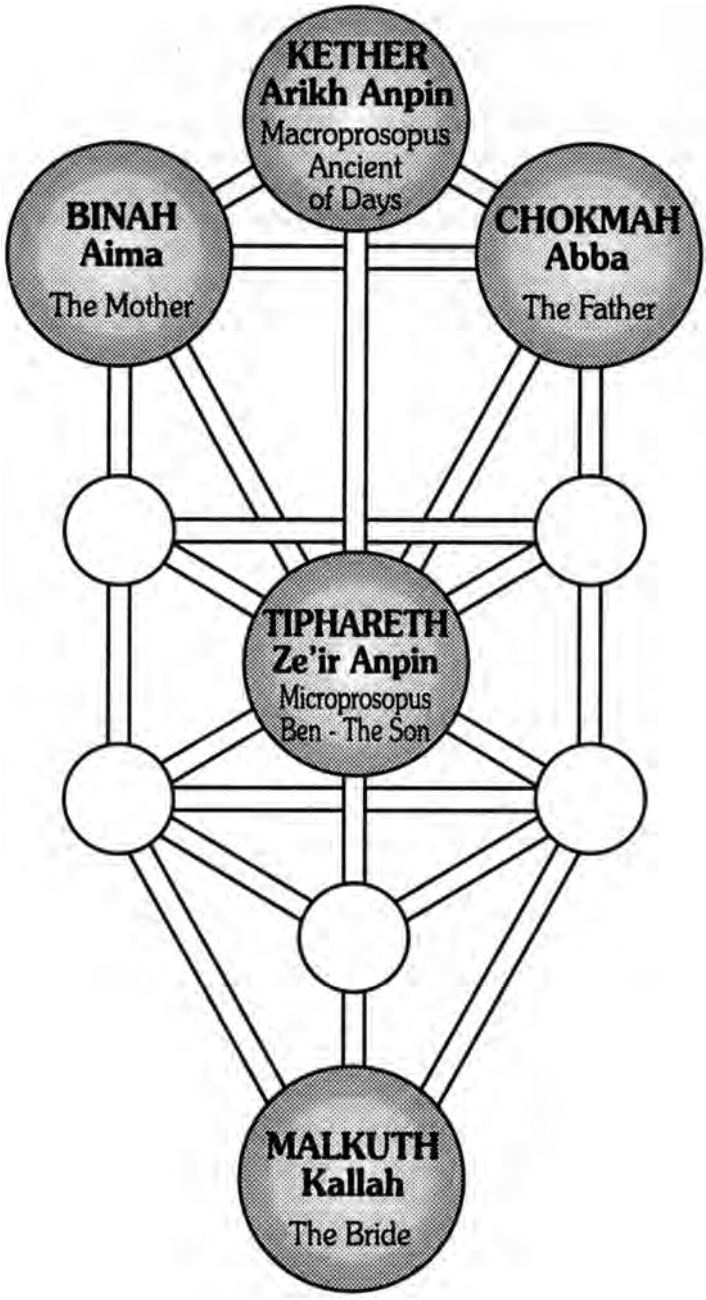
In the Jewish religion, in which the Qabalah developed, the rites of purification include bathing, putting ashes on one's head, prayer and fasting. Fasting is believed to decrease the resistance of a person to the influx of the supernal light. Bathing makes reference to the purification by water, and the putting on of ashes relates to the purification by fire. In alchemy, calcining the residue of an extraction to a fine ash comprises the initial step in the alchemical purification of the Salt. The Mercavah mysticism of the early Qabalah describes the Purification with the "ashes of the red heifer"[2] to make the ascent of the Divine Chariot to the Throne of God.

[2] Kaplan, Aryeh. *Meditation and Kabbalah,* York Beach, Maine, Samuel Weiser, 1982, p 37.

Besides purification, the Qabalistic writings also stress the need to achieve a proper balance between the energies of certain spheres, just as the alchemical conjunction requires a balanced proportion of the Sulphur, Salt and Mercury in order for the stone to become clear and to congeal. The Qabalah of Isaac Luria stresses the balance and equilibration of the two spheres of Chesed (mercy) and Geburah (strength). The imbalance of these two spheres can produce fear and shame in the sphere of Geburah, and weakness and vacillation in the sphere of Chesed. To eliminate the weakness of the imbalance of Chesed one must accumulate the power and strength of Geburah through Qabalistic invocation and prayer, acknowledging that the source of all power is from Kether. To eliminate the shame and fear of the imbalance of Geburah one must become immersed in the Grace and beneficence of Chesed in the doing of good works, expressing the virtues deposited in Gedulah; but these good works must be enjoined in the impeccable will and strength of Geburah, rather than being motivated by the desire to absolve oneself from a feeling of guilt and shame.

These good works are the unique contribution of each soul in bringing about the Restoration, and gathering together the scattered sparks of the light of Adam Kadmon. When Chesed has granted vision, then the benefic acts of great purpose, the specific part that one must play in the Restoration is revealed. The Qabalistic writings state that the imbalance in the sphere of Geburah, the excess of severity and judgment, that manifested in the shame and fear felt by Adam and Eve in the conventional account of their transgression, is the primary cause for the breaking of the vessels. Also, according to the Qabalistic interpretations of the myth of Genesis, Cain and Abel correspond to the spheres of Geburah and Chesed respectively, the Biblical description of the murder of Abel by Cain certainly relating to this excess of the sphere of Geburah. It is interesting to note that *Adamah*, the name of the earth which swallowed the blood of Abel is also the earth of Chesed in the Qabalistic scheme.

Regaining the balance of these spheres is one of the primary goals of the Restoration. The means, according to the Lurianic Qabalah, involve several specific conjunctions of male and female polarities on the Tree of Life, which conduct the light of the Supernals from Kether to Malkuth. Even so, in alchemy, the proper proportion of sulphur, salt and mercury is brought about by the process of cohobation or conjunction of the opposites of



Partzuphim: *The Five Faces of Deity*

sulphur and salt within the retort, achieved by circulating the mercury over the salt with increasing additions of the purified alchemical sulfur.

The Lurianic Qabalah describes two principle conjunctions on the Tree of Life. Both of these conjunctions relate closely to C. G. Jung's theories regarding the *hierosgamos* or sacred marriage in the alchemical uniting of the opposites. According to the Lurianic Qabalah, when the vessels are broken five *Partzuphim* or faces appear on the Tree of Life, whose task it is to restore the spheres of the Tree of Life through a series of conjunctions between male and female polarities. The face of *Arikh Anpin*, the Ancient of Days, appears in the place of Kether, the face of *Abba* "the Father" appears in the place of the sphere of Chokmah, the face of *Aima* "the Mother" appears in the place of the sphere of Binah. The two faces of Abba and Aima couple to give conception and birth to the face of *Zeir Anpin* in the place of the sphere of Tiphareth, and the face of *Kallah* "the Bride" in the place of the sphere of Malkuth.[3]

This initial conception of Zeir Anpin through the conjunction of Abba and Aima, begins the work of purification, transformation and reconstruction of the spheres. A second conjunction then occurs between the Partzuphim (faces) of Tiphareth and Malkuth. Zeir Anpin, the face of Tiphareth, unites with his bride, Kallah, the face of Malkuth, as the union of the King (Melekh) and the Queen (Malkah). The coupling of the King and Queen is an image appearing again and again in the alchemical literature describing the cohobation of the opposites of salt and sulphur. Another allusion to this conjunction in the literature of both alchemy and the Qabalah is that of the uniting of Adam and Eve. In this instance, the Qabalah ascribes Adam to the face of Tiphareth and Eve to the face of Malkuth. In the mystical marriage, Eve is raised up and the Divine pair are united in the bride chamber in Tiphareth, where their ancient division is healed. The Gospel of Philip, one of the Gnostic texts contained in the Nag Hammadi collection, contains the most authentic information on the Gnostic ideas concerning the bride chamber.

> *If the woman* (*Eve*) *had not separated from the man* (*Adam*), *she would not die with the man. His separation became the beginning of death.*

[3] Scholem, Gershom. *Kabbalah*, New York, New American Library, 1974, p 141.

> *Because of this Christ came to repair the separation which was from the beginning and again unite the two, and to give life to those who died as a result of the separation and unite them. But the woman is united to her bridegroom in the bridal chamber. Indeed those who have united in the bridal chamber will no longer be separated.*[4]

Here Adam and Eve represent the King and Queen of the alchemical marriage. The marriage symbolism occurs also in the Qabalistic texts, especially in their reference to the marriage of Jacob. In the Book of Concealed Mystery, Jacob is attributed to the face of Tiphareth and Rachel to the face of Malkuth.[5] In this instance, Rachel represents the exiled Shekinah in the sphere of Malkuth, awaiting her bridegroom in Tiphareth. By this conjunction the exiled Shekinah or *Black Shulamite*, as she is described in the alchemical literature, is redeemed and raised to the sphere of her Mother in Binah. Jung quotes from the alchemical treatise *Uraltes Chymisches Werk*:

> *O Shulamite afflicted within and without, the watchmen of the great city will find thee and wound thee, strip thee of thy garments and smite thee, and take away thy veil. Yet shall I be blest again when I am delivered from the poison brought upon me by the curse, and mine inmost seed and first birth comes forth. For its father is the sun and its mother the moon. Yea, I know else of no other bridegroom who should love me, because I am so black.*[6]

The blackness is a favorite of allusion of the Alchemists to the black earth of Khem (Egypt) where the art of alchemy was believed to have originated. The Shulamite is the name given to the Queen described in the Song of Solomon, with particular reference to the phrase, "Return, return, O Shulamite..." The description of the alchemical Shulamite relates the Exiled Shekinah to the Gnostic image of Sophia. Sophia often bears the title of *prunikos*, which means "whore", and refers to her exile in

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[4] Robinson, James M. *The Nag Hammadi Library*, San Fransisco, Harper & Row, 1977, p 142.

[5] Mathers, S. L. MacGregor. *The Kabbalah Unveiled*, New York, Samuel Weiser, 5th printing 1978, p. 59.

[6] Jung, C.G. *Mysterium Conjunctionis*, Princeton, N.J., Princeton University Press, 1970, p 411.

matter where she is unwedded, separated from her heavenly consort and violated by material powers. The Gnostics use this image of Sophia as a symbol of the condition of the human soul in a state of darkness and ignorance. Through a mystical marriage with her heavenly consort she is redeemed, even as the human soul is redeemed by its uniting with its higher and Divine genius.

The above quote, concerning the Shulamite, contains the phrase, "Its father is the sun and its mother the moon". This phrase borrows from a portion of the *Emerald Tablet of Hermes*.

> *Its Father is the Sun*; *its Mother is the Moon*; *the Wind carries it in its womb*; *and its nurse is the Earth*. *This thing is the Father of all perfect things in the world*. *Its power is most perfect when it has again been changed into Earth*. *Separate the Earth from the Fire*, *the subtle from the gross*, *but carefully and with great judgment and skill*. *It ascends from earth to heaven*, *and descends again*, *new born to the earth*, *taking unto itself thereby the power of the Above and the Below*. *Thus the splendor of the whole world will be thine*, *and all darkness shall flee from thee*.[1]

The descriptions of separation, conjunction and birth contained in the *Emerald Tablet of Hermes* correlate strongly with the descriptions of the Restoration in the Qabalah. Through the ascent of the Light-Sparks from the qliphoth the various Partzuphim conjoin and give birth to the reunited principles that had been divided. Through the union of the faces of Malkuth and Tiphareth the visible and invisible letters of the *Torah* are joined once more, and rise to the place of the Primordial *Torah* in the sphere of Chokmah. The exiled Shekinah in Malkuth is redeemed by her bridegroom and joins the Supernal Shekinah in Binah. In this way, the two Shekinahs and the two *Torahs* reunite in the spheres of Binah and Chokmah.

After the conjunction of Tiphareth and Malkuth, a second conception occurs, involving the interaction of the face of Binah and the face of Tiphareth. Here the soul of the Qabalist enters into the place of the sphere of Binah, as a babe in the womb of Binah. The Lurianic Qabalah describes this stage of the mysti-

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7 Eckhardt, J.D.A. *Secret Symbols of the Rosicrucians,* Long Beach, California, Abdiel Lodge AMORC, 1967,

cal alchemy as "suckling". The image of suckling and the allusions to the heavenly milk relate closely to the alchemical references to the "Virgin's Milk", a metaphor for the philosophical mercury. It further refers to the alchemical procedure of imbibing the purified alchemical salt with a tincture of its own mercury and sulfur in the process of cohobation. The suckling also alludes to the image of the alchemical pelican, who nurtures her young on the blood of her own breast.

The entrance into the womb of Binah and the subsequent rebirth may allude to the initiation rites symbolic of death and rebirth. The images of entombment and resurrection comprise a common allegory for initiation into the mysteries and appear in much of the alchemical literature to describe the procedures of the Great Work. The redemption of the exiled Shekinah by her union with Zeir Anpin liberates the sparks of light from the "shells". This conjunction below the supernal triad prepares the way for the heavenly conjunction above.

The Lurnianic Qabalah describes the final conjunction, as the coupling of the Arikh Anpin, the face of Kether with its own female, which brings about a restoration of the spheres on the

The Marriage of the King and Queen

Tree of Life and unites the two Trees separated in "the cutting of the shoots". As the restoration of the spheres is completed, the light of Kether flows downward even to Malkuth. This gives conception and birth to the Yechidah of God, born of the purified womb of Malkuth, it descends as the soul of the Messiach to raise up the last remaining sparks of the Light. In a sense, Zeir Anpin, through his purification and balancing of male and female polarities, is given a second birth as the Messiach. With this conjunction the mortal animal soul (nephesh) becomes a Divine and immortal soul clothed in the *tzelem*, the garment of light. In like manner, through the spagyric processes of separation, purification and cohobation the substance of a plant, mineral or metal becomes transmuted into a more perfect body.

The symbols of alchemy and the Qabalah are intimately connected with those mystical experiences on the Tree of Life, which describe the transmutation of the human psyche. The use of these symbols in ritual, Qabalistic meditation or in actual laboratory procedures prepares the aspirant to make the last and final conjunction of the opposites, where the Yechidah of the higher and Divine Self descends and unites with its perfected image (tzelem) in the bride chamber of the soul, and all is made one and holy. As stated in the Gospel of Thomas:

> *When you make the two one, and when you make the inner as the outer and the outer as the inner and the above as the below, and when you make the male and the female into a single one, so that the male will not be male, and the female not be female, when you make eyes in the place of an eye, and a hand in the place of a hand, and a foot in the place of a foot, and an image in the place of an image, then shall you enter the Kingdom.*[8]

[8] Guillaumont, A., Puech, H.C., Quispel, G., Till, W., and Abd Al masih, Yassah. *The Gospel According to Thomas*, New York, Harper & Row, 1959, p 17.

ABOUT THE AUTHOR

Steven Marshall is currently an ordained priest of the Ecclesia Gnostica and pastor of the Queen of Heaven Gnostic Church. He has studied and practiced various forms of divination for the past 28 years, including Astrology, dowsing, runes, Tarot, and the I Ching. He has studied with the BOTA for the past thirteen years. He attended courses in alchemy, Qabalah and Astrology with the Paracelsus Research Society in 1975 and 1976 under the direction of Frater Albertus. A Baccalaureate degree in Psychology and a background in Jungian studies has given him a distinctly psychological approach to the occult sciences. In 1984, after twelve years of study and writing, he collaborated with an artist in the design, production and publication of a deck of the Major Arcana, *The Tarot of Initiation*.

The Evolution of the Medieval Kabbalistic World-view

George Wilson

The Hermetic Order of the Golden Dawn's system of magic represents one of the most comprehensive presentations of the Western Occult Tradition. The Golden Dawn accomplished this by using the medieval Kabbalism of the *Zohar* to integrate the many seemingly unrelated elements of Western Occultism into a coherent whole. The cosmogony (beliefs concerning the creation of the universe) and cosmology (beliefs concerning the structure and evolution of the universe) associated with medieval Kabbalism define the world-view within which the Golden Dawn system of magic functions. In fact, part of the process of becoming an Adept requires learning to think in terms of this magical universe.

The Jewish Mystical Tradition[1]

Qabalah,[2] which literally means "tradition", refers specifically to the Jewish Mystical Tradition. Thomas Aquinas succinctly defined mysticism as *cognitio dei experimentalis* (knowledge of God through experience). Mysticism is a subjective experience where the inner self enters into an immediate contact with the Godhead or some form of metaphysical Reality. Furthermore, mysticism postulates self-knowledge, in the Platonic sense, as the surest way to a God who reveals Himself in the depths of the self. This interaction with God is frequently, especially in the more fully developed forms of mysticism, connected with a particular ideology. Each ideology describes a particular cognition of God, and the path that leads to God. Thus the outward forms

[1] The material for this section on the Jewish Mystical Tradition was derived primarily from Gershom Scholem's *Major Trends In Jewish Mysticism*, I960, especially the "First Lecture: General Characteristics of Jewish Mysticism".

[2] I use the spelling of "Qabalah" for the transliteration of the Hebrew term (QBL) to represent the Jewish Mystical Tradition in its entirety and "Kabbalah" to refer specifically to the mystical system characterized by the *Sefer Bahir* and the *Sefer Zohar*.

of a mystical tradition associated with a particular religion, such as the Jewish Mystical Tradition, are to a large extent shaped by the content and values recognized and glorified in that religion. Jewish mysticism, in its various forms, represents an attempt to interpret mystical values within the context of the religious beliefs of Judaism; otherwise these mystics would not have been able to maintain themselves within the Jewish community. The Jewish Mystical Tradition has gone through a number of stages (e.g. Merkabah Mysticism, the medieval Qabalism of the early Spanish Qabalists, Lurianic Qabalism, as well as the Hasidic movement of the 18th and 19th centuries) and its development has been uninterrupted, though by no means uniformly. Within this movement there has existed a considerable variety of religious experience, to use William James' expression.

Merkabah Mysticism[3]

The earliest mystical doctrines within the framework of Judaism focused on the first chapter of Ezekiel, the vision of God's throne-chariot (the Merkabah). This is a description of one of the most unusual visions of God in the Old Testament.

> *On the fifth day of the fourth month in the thirtieth year, while I was among the exiles by the river Kebar, the heavens were opened and I saw a vision of God. On the fifth day of the month in the fifth year of the exile of King Jehoiachin, the word of the Lord came to Ezekiel son of Buzi the priest, in Chaldea, by the river Kebar, and there the hand of the Lord came upon him.*
>
> *I saw a storm coming from the north, a vast cloud with flashes of fire and brilliant light about it; and within was a radiance like brass, glowing in the heart of the flames. In the fire was the semblance of four living creatures in human form. Each had four faces and each four wings; their legs were straight, and their hooves were like the hooves of a calf, glittering like a disc of bronze.*

[3] The material for the section on Merkabah Mysticism was derived primarily from Gershom Scholem's *Major Trends In Jewish Mysticism*, 1960, especially the "Second Lecture: Merkabah Mysticism and Jewish Gnosticism" and Gershom Scholem's *Jewish Gnosticism, Merkabah Mysticism and Talmudic Mysticism,* 1965. Also David Blumenthal's *Understanding Jewish Mysticism*: *A Source Reader of the Merkabah Tradition and the Zoharic Tradition*, 1978.

Under the wings on each of the four sides were human hands; *all four creatures had faces and wings*, *and their wings touched one another*. *They did not turn as they moved*; *each creature went straight forward*. *Their faces were like this*: *all four had the face of a man and the face of a lion on the right*, *on the left the face of an ox and the face of an eagle*. *Their wings were spread*; *each living creature had one pair touching its neighbors'*, *while one pair covered its body*. *They moved straight forward in whatever direction the spirit would go*; *they never swerved in their course*. *The appearance of the creatures was as if fire from burning coals or torches were darting to and fro among them*; *the fire was radiant*, *and out of the fire came lightning*.

As I looked at the living creatures, *I saw wheels on the ground*, *one beside each of the four*. *The wheels sparkled like topaz*, *and they were all alike*: *in form and working they were like a wheel inside a wheel*, *and when they moved in any of the four directions they never swerved in their course*. *All four had hubs and each hub had a projection which had the power of sight*, *and the rims of the wheels were full of eyes all round*. *When the living creatures moved*, *the wheels moved beside them*; *when the creatures rose from the ground*, *the wheels rose*; *they moved in whatever direction the spirit would go*; *and the wheels rose together with them*, *for the spirit of the living creatures was in the wheels*. *When the one moved*, *the other moved*; *when the one halted*, *the other halted*; *when the creatures rose from the ground*, *the wheels rose together with them*, *for the spirit of the creatures was in the wheels*.

Above the heads of the living creatures was, *as it were*, *a vault glittering like a sheet of ice*, *awe-inspiring*, *stretched over their heads above them*. *Under the vault their wings were spread straight out*, *touching one another*, *while one pair covered the body of each*. *I heard*, *too*, *the noise of their wings*; *when they moved it was like the noise of a*

> *great torrent or of a cloud-burst, like the noise of a crowd or of an armed camp; when they halted their wings dropped. A sound was heard above the vault over their heads, as they halted with drooping wings. Above the vault over their heads there appeared, as it were, a sapphire in the shape of a throne, and high above all, upon the throne, a form in human likeness. I saw what might have been brass glowing like fire in a furnace from the waist upwards; and from the waist downwards I saw what looked like fire with encircling radiance. Like a rainbow in the clouds on a rainy day was the sight of the encircling radiance; it was like the appearance of the glory of the Lord.*
>
> *When I saw this I threw myself on my face, and heard a voice speaking to me ...*[4]

The vision of Ezekiel is primarily concerned with describing the celestial realm and includes descriptions of such celestial creatures as the *Chayot* (sing. *Chayah*), or "Holy Living Creatures", and the *Ofannim* (sing. *Ofan*), or "Wheels". For example the Chayot are described as standing erect with a roughly humanoid form, although each has one head with four faces,[5] four wings (one below each face), four arms (one below each wing), and four legs without knee joints which terminates in shiny hooves (each leg aligned with a face, wing and arm).

Palestine was the cradle of Merkabah Mysticism, where it grew out of an esoteric doctrine developed in Pharisaic[6] circles in which the first chapter of Genesis (the story of Creation) and the first chapter of Ezekiel (the vision of God's throne-chariot) were favorite subjects of discussion and interpretation. One of the earliest examples of this Pharisaic material is found in the Ethiopic *The Book of Enoch* (1 Enoch) which dates to the first century BC. In chapter 14 of *The Book of Enoch* we see such a development of Ezekiel's vision:

> *This vision was shown to me. The vision clouds invited me and a mist summoned me, the course of*

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[4] From *The New English Bible*, 1961, pages 100-6.

[5] Each face representing one of the four animal kingdoms—the eagle as the head of the bird kingdom, the lion of the kingdom of wild beasts, the ox of the kingdom of domesticated animals, and man as head of the kingdom of intelligent animals.

[6] Pharisaic or Rabbinical Judaism became the normative Jewish religious orthodoxy after the Roman conquest of Jerusalem and the destruction of the Second Temple in 70 AD.

the stars and lightning sped me, and the winds in the vision caused me to fly, lifting me upward and bearing me into Heaven. I went in till I came near a wall built of crystals and surrounded by tongues of fire. It began to frighten me. I went into the tongues of fire and came near a large house built of hailstone crystals. The walls of the house were like a tessellated floor of crystals, its floor also was crystal. Its ceiling was the path of stars and lightning. Between them were fiery cherubim. Their heaven was clear as water. A fire surrounded the walls and its portal blazed. I entered that house and it was hot as fire, cold as ice. There were no delights of life therein. Fear covered me, and trembling seized me. I quaked, fell on my face, and beheld a vision! There was a second house, greater than the former, and its entire portal stood open before me. Made of fire, it excelled in indescribable splendor and magnificence. Its floor was fire, and above it stars and lightning. Its ceiling also was fire. And I looked and saw a lofty throne. Its appearance was transparent hailstone, its wheels like the sun, and then the sight of the cherubim. From underneath the throne came streams of fire so that I could not look directly at it. The great Glory sat there. His raiment shone more brightly than sun and was whiter than snow. No angel could enter and behold his face because of his magnificence and glory, nor could any flesh behold him. Fire was around and before him, and no one could come near. Ten thousand times ten thousand stood before him, yet he needed no counselor. The holiest ones near him were by him night and day. All this time I was prostate on my face and trembling.[7]

The doctrines of the Merkabah Mystics represent the transformation of these Pharisaic speculations into a primary source of mystical experience. Although the central ideas of Merkabah Mysticism go back to the first and second centuries

[7] R.H. Charles, chapters 14—16 "The Book of Enoch", *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. 2, Oxford, Clarendon Press, 1913, pp. 197-199.

The Vision of Ezekiel

AD, the classical period would have been the fourth to sixth centuries. Their writings primarily consist of instructions for approaching the Merkabah. They describe a mystical journey through seven heavens or worlds, each with a palace or temple (*Hekhaloth*) through which the Merkabah mystic must pass before finally arriving at the chariot-throne of God. There, revelations are imparted to the mystic concerning such aspects of the celestial realm as the secrets of Creation, the description and hierarchy of various inhabitants of the celestial realm, as well as the magical practices of theurgy. All that remains of this material exists in the form of brief tracts or fragments of varying length from various larger works now lost. The most important texts are the "Greater Hekhaloth" and the "Lesser Hekhaloth". The following excerpts are from a fragment of the "Greater Hekhaloth" called the *Pirkei Hekhaloth,* or *Chapters on the Hekhaloth*:

CHAPTER 15

> *2. What is it like* [*to know the secret of the Merkabah*]? *It is like having a ladder in one's house* [*and being able to go up and down at will. This is possible*] *for anyone who is purged and pure of idolatry*, *sexual offenses*, *bloodshed*, *slander*, *vain oaths*, *profanation of the Name*, *impertinence*, *and unjustified enmity*, *and who keeps every positive and negative commandment*.

CHAPTER 16

> *3. ...and set in order for them all the matters of the Merkabah*: *the descent to it and the ascent*, *how to descend, who should descend, how to ascend*, *and who should ascend*.[8]

[8] In the earliest works of the Merkabah mystics they always referred to an "ascent to the Merkabah", an image which has come to seem natural to us. Somewhere around 500 AD, and from then on, all the writings describe the mystic's journey as a "descent to the Merkabah". The paradoxical nature of this term is all the more noticeable because the detailed descriptions of the mystic process nonetheless consistently employed the metaphor of ascent and not descent. I believe that this reflects the introduction of mystical techniques (breathing exercises and other meditational techniques) which would aid the Merkabah mystic to gain access to metaphysical reality by turning inward—by going down into himself. For a study of the various meditative techniques employed by the ancient Hebrew mystics see: Aryeh Kaplan, *Meditation and the Bible*, 1978 (which includes a section on Ezekiel's Vision); Aryeh Kaplan, *Meditation and the Kabbalah*, 1982 (which includes translations of text from *The Greater Hekhelot*); and Aryeh Kaplan, *Jewish Meditation*: *A Practical Guide*.

4. When anyone would want to "go down to the Chariot" he would call upon Suriyah, the Angel of the Presence, and make him swear [*to protect him*] *one hundred and twelve times*[9] *in the name of Tutroseah-YHVH who is called Tutroseah Tzurtak Tutrabiel Tofgar Ashrooleah Zavudiel and Zohar-ariel Tandiel Shoked Ouzeah Dahivurin and Adiriron-YHVH, Lord of Israel.*[10]

5. He may not do it more than one hundred and twelve times, or less, for he who adds or subtracts has his blood on his own head. Rather one's mouth brings forth the names and one's fingers count one hundred and twelve times. He then immediately goes down and [*successfully*] *masters the Merkabah.*

CHAPTER 17

1. R. Ishmael said: Thus said R. Nehunya ben Hakkanah: Tutroseah-YHVH, Lord of Israel, dwells in seven palaces, in the innermost room

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[9] There are seven temples with eight guards each (four on each side of the gate) = 56 names of the guards of the gates. Since the mystic must ascend and descend, there are 112 guards whose power must be neutralized. Hence, the mystic must administer 112 oaths to Suriyah. How was this done? The text does not say. Likely the mystic said something like: "I abjure you, Suriyah, Angel of the Presence, to protect me from the power of.....", changing the name each time. It is possible that the mystic simply repeated Suriyah's name over and over. This technique is well known in mystical circles as *mantra meditation* and is most frequently used to induce a trance state. Although the mystic appears simply to be invoking protection preparatory to beginning the journey, it should be noted that upon completing the oaths, the mystic is expected to have achieved a trance state ("He then *immediately* goes down and successfully masters the Merkabah"). See Aryeh Kaplan's *Jewish Meditation*: *A Practical Guide*, 1985, pages 54—63, for a description of how this technique was used in the Jewish Mystical Tradition.

[10] A whole book could be written about the meaning of the names of the angels. For example the name *Tutroseah* is composed of the Greek word for "four"—*tetra* (referring to the four-letter Name of God, YHVH, known as the Tetragrammaton)—plus the Greek word for "essence" or "being"—*ousion*. It is, thus, a compound word meaning "the essence of the four [lettered Name]". Similarly, the name *Tutrabiel* is composed of *tetra* plus the Hebrew word '*El* (which is one of the powerful names of God). The *b* sound is for phonetic purposes. The name *Zohar*ariel is composed of two Hebrew elements—*zohar*, meaning "radiance", and '*El*, plus an additional *r* for phonetic reasons. These angels names are composed of Greek and/or Hebrew elements and usually have a Divine element added to them. No one truly knows how to pronounce these names for two reasons: the manuscripts do not agree on the spelling, and written Hebrew has very few vowels. I have made some adjustments to the spelling of the names suggested by the translator and editor to reflect my preference for Gershom Scholem's transliterations and to maintain the internal consistency of the work.

thereof. At the gates of each palace, there are eight guardians: four to the right and four to the left.

2. And these are the names of the guards of the gates of the first palace: Dahaviel, Kashriel, Gahuriel, Buthiel, Tofhiel, Dahariel, Mathkiel, Shaviel, and some say Shiviel.

3. And these are the names of the guards of the gates of the second palace: Tagriel, Mathpiel, Sarchiel, Arpiel, Shahartariel, Satriel, Ragaiel, and Sahiviel.

4. And these are the names of the guards of the gates of the third palace: Shaburiel, Ratzutziel, Shalmiel, Sabliel, Zachzachiel, Hadariel, and Bazriel.[11]

5. And these are the names of the guards of the gates of the fourth palace: Pachadiel, Geburathiel, Kazviel, Shekhiniel, Shathakiel, Araviel, Kafiel, and Anaphiel.

6. And these are the names of the guards of the gates of the fifth palace: Techiel, Uziel, Gatiel, Gatchiel, Safriel, Garfiel, Gariel, Dariel, and Paltriel.

7. And these are the names of the guards of the gates of the sixth palace: Dumiel, Katzpiel, Gahgahiel, Arsabarsabiel, Agrumiel, Partziel, Machakiel, and Tofriel.

8. At the gate of the seventh palace, they stand angry and war-like, strong, harsh, fearful, terrifying, taller than mountains and sharper than peaks. Their bows are strung and stand before them. Their swords are sharpened and in their hands. Bolts of lightning flow and issue forth

[11] There are only seven names here and there should be eight. At the same time in section 6 there is one name too many.

from the balls of their eyes, and balls of fire [*issue*] *from their nostrils*, *and torches of fiery coals from their mouths*. *They are equipped with helmets and with coats of mail*, *and javelins and spears are hung upon their arms*.

CHAPTER 18

1. The horses upon which they ride stand beside mangers of fire, *full of coals of juniper*, *and they eat fiery coals from the mangers*, [*taking*] *a measure of forty bushels of coals in one mouthful*. *And the measure of the mouth of each horse is as three mangers*, *such as a manger of Caesarea, and the measure of each manger is as the measure of the gate of Caesarea*.

2. There are rivers of fire beside the mangers and their horses drink the measure of the fullness of the water-pipe which is in the Valley of Kidron, *which brings and contains all the rain water of all Jerusalem*. *And there is a cloud over their heads which drips blood* [*into the air*] *above the heads of the horses and the guards. This is the sign and the measure of the guards of the seventh palace and of the*[*ir*] *horses* [*and*] *of each of the other gates of each of the palaces.*

CHAPTER 19[12]

1. R. Ishmael said: *When you come and stand at the gate of the first palace*, *the two seals*, *one in each hand—*[*the seals*] *of Tutroseah-YHVH*, *Lord of Israel*, *and of Suriyah*, *the Angel of the Presence*. *Show the seal of Tutroseah-YHVH*, *Lord of Israel*, *to those who stand on the right*, *and* [*the seal*] *of Suriyah to those on the left. Then*, *Buthiel —the angel who is in charge of the gate of the first*

[12] This chapter contains the instructions for passage through the gates of the first five temples. In each case, a seal from the "YHVH, Lord of Israel" family is shown to the guards on the right, and a seal from the "Angel of the Presence" family is shown to the guards of the left. The guards are impressed. They cause radiance to descend upon the mystic and send him on to the next gate. Things get more complicated at the gate to the sixth temple.

palace, is appointed over the palace [*itself*], *and who stands on the right—and Tofhiel—the angel who stands to the left of the threshold—grab you* [*the initiate*], *give you peace, and send you forth with radiance to Tagriel*, *the angel who is in charge of the gate of the second palace and who stands to the right of its threshold*, *and to Mathpiel*, *who stands with him to the left of its threshold*.

2. Show them, then, two seals—one of Adiriron-YHVH, *Lord of Israel*, *and one of Ouzeah*, *the Angel of the Presence*. *Show the one of Adiriron to the* [*guards*] *standing on the right and the one of Ouzeah*, *the Angel of the Presence*, *show to those* [*guards*] *standing on the left*. *Immediately*, *they grab you—one on your right and one on your left —as they accompany you*, *hand you over*, *give you peace*, *and send you forth with radiance to Shaburiel*, *the angel who is in charge of the gate to the third palace*, *and who stands on its right threshold*, *and Ratzutziel*, *the angel who stands with him on its left threshold*.

3. Show them, *then*, *two seals—one of Tzurtak-YHVH*, *Lord of Israel and one of Dahivurin*, *the Angel of the Presence*. *Show the one of Tzurtak-YHVH*, *Lord of Israel*, *to the* [*guards*] *standing on the right*, *and the one of Dahivurin*, *the Angel of the Presence*, *show to those* [*guards*] *standing on your left*. *Immediately*, *they grab you*, *one on your right and one on your left*, *and they cause two angels to march in front of you and two in back of you*. *They give you peace and send you forth with radiance to Pachadiel*, *the angel who is in charge of the gate to the fourth palace*, *and who stands on its right threshold*, *and Geburathiel the angel who stands on its left threshold*.

4. Show them, *then*, *two seals—one of Zavudiel-YHVH*, *Lord of Israel*, *and one of Margeyoiel*, *the Angel of the Presence*. *Show the one of Zavudiel to*

the [*guards*] *standing on the right and the one of Margeyoiel, the Angel of the Presence, show to those* [*guards*] *standing on the left. Immediately, they grab you, one on your right and one on your left, as they accompany you, hand you over, give you peace, and send you forth with radiance to Techiel, the angel who is in charge of the gate to the fifth palace, and who stands on its right threshold, and Uziel, the angel who stands on its left threshold.*

5. Show them, then two seals—one of Tutrabiel-YHVH, Lord of Israel, and one of Zahpeniriya, the Angel of the Presence. Show the one of Tutrabiel-YHVH, Lord of Israel, to the [*guards*] *standing on the right, and the one of Zahpeniriya, the Angel of the Presence, show to those* [*guards*] *standing on the left. Immediately, they grab you, three angels in front of you and three angels behind you,* [*as they accompany you, hand you over, give you peace, and send you forth with radiance to Dumiel, the angel who is in charge of the gate to the sixth palace, and who stands on its right threshold, and Katzpiel, the angel who stands with him on its left threshold*].

6. Now, the guards of the sixth palace make a practice of killing those who "go and do not go down to the Merkabah without permission". They hover over them, strike them, and burn them. Others are set in their place and others in their place [*and the same thing happens*]. *The mentality* [*of those who are killed*] *is that they are not afraid nor do they question "Why are we being burned?"* [*The mentality of the guards is that they do not ask*:] *"What profit do we have that we kill those who go and do not go down to the Merkabah without permission?" Never-the-less, such is the mentality of the guards of the sixth palace.*

CHAPTER 20

5. When you come and stand before the gate of the sixth palace, show the three seals of the guards of the sixth palace to Katspiel, the prince, whose sword is unsheathed in his hand. From it lightning shoots outward, and he raises it against anyone who is not worthy to gaze upon the King and His Throne. And there is no creature who can stop him. His drawn sword shouts: "*Destruction and annihilation are on the threshold of the right*".

CHAPTER 21

1. Someone should show these two seals of Zohararіel and the works of his works to Katspiel. And show Baroniya to Dumiel, the prince—the prince who is direct and is hurt [*by the sins of men*]. *Immediately, Katspiel, the prince, puts up his bow and sheathes his sword and brings for you a great storm wind. He seats you in a chariot of radiance and he blows the equivalent of eight thousand myriad horns, three thousand myriad shofarot, and four thousand myriad trumpets. Dumiel, the prince, takes the* [*special*] *gift and goes before you.*

3. At the gate to the sixth palace, Dumiel the prince, guardian of the threshold of the right of the sixth palace, sits on a bench of pure yetok in which is the radiance of the lights of heaven as at the Creation of the world. Adastan Iran Adastan Kafino Shamnush Akhshene-YHVH, Lord of Israel, and Dumiel, the prince receive him [*the initiate*] *with a kindly manner and set him on a bench of pure yetok and sit next to him on his right.*

4. He says to him: *I warn and testify before you concerning two things*: *No one* [*successfully*] *goes down to the Merkabah who does not have the following two virtues. He must have repeatedly studied the Torah, the Prophets, and the Holy*

Writings, and he must have repeatedly studied Mishna, Halacha, Aggada, and the rendering of legal decisions on what is permissible and forbidden. Also, he must have observed all of the Torah in its entirety, observing all warnings, the statutes, the judgments, and the teachings which were given to Moses on Sinai.

CHAPTER 22

1. And if one says "I have these two virtues", immediately Dumiel, the prince, becomes attached to him. Gabriel, the scribe, writes on the parchment of the carriage of that man, saying, "Such is the knowledge of this particular person and such are his deeds and he requests to enter before the Throne of Glory."

2. As soon as the guards of the gate of the seventh, palace see him, with Dumiel and Gabriel and Katspiel proceeding in front of the carriage of that man who is worthy and descends to the Merkabah, their faces, which were wrathful, are paled, they loosen their taut bows and return their sharp swords to their sheaths. Nevertheless, one must show them the great seal and the awesome crown of Ayir, Suber, Metzugeyah, and Beshpitash-YHVH, Lord of Israel. They then conduct him before the Throne of Glory. They bring before him all types of music and song, and they make music and a parade before him until they raise him and seat him near the Cherubim, near the Wheels, and near the Holy Chayot. He sees wonders and powers, majesty and greatness, holiness and purity, terror and meekness and righteousness, at the same time.

3. Rabbi Ismael said: All the haverim [the initiated] liken this to a man who has a ladder in the middle of his house, who ascends and descends on it and there is no creature who stops him. Blessed

are you, Lord, God Who knows all secrets and is the Lord of hidden things. Amen. Amen.[13]

The complexity of these magic seals and the words of power associated with them reflect the degree of difficulty inherent in achieving the various stages of the mystic journey. The first stages are relatively easy and so the magical protection of a single seal is sufficient, but as the journey progresses and the mystic attempts to go deeper and deeper, searching for the mystical experience, the difficulties experienced become greater. A brief and simple formula is no longer enough to represent these difficulties. The mystic experiences increased resistance which he tries to overcome by using longer and more complicated magical formulae, symbolic of a longer and harder struggle to pass the closed entrance gates which block his progress. As a result the incantations and conjuring gestures become progressively more elaborate until, in the final stages, whole pages are filled with an apparently meaningless recital of magical key-words with which the mystic tries to gain access to higher realms. On the basis of this interpretation, the Merkabah literature clearly indicates two different phases: an older one, in which the material reflects a still living tradition where the seals and secret names occupy a central place; and a second phase, in which the process of degeneration has set in, and the magical content ceases to represent a spiritual reality. In this second phase the magical element is gradually replaced by devotional material based on the experiences of the original Merkabah mystics.

The mysticism of the Merkabah was strongly influenced by Gnosticism. It represents a Jewish variation of one of the main themes of the second and third century Gnostics: the ascent of the soul from the earth, the passage of that soul through the seven planetary spheres ruled by hostile archons who oppose the liberation of the soul from its earthly bondage and whose resistance must be overcome by magical seals and secret words of power, with the ultimate goal being the soul's return to its Divine home in the *Pleroma* (or "fullness") of God's light. Although there are many parallels between the world-view of the Merkabah mystics and that of the traditional Hellenistic Gnostics, there are significant differences, which reflect the dif-

[13] Translated by Ms. Lauren Grodner, edited and annotated by David Blumenthal in *Understanding Jewish Mysticism*: *A Source Reader of the Merkabah Tradition and the Zoharic Tradition,* 1978. pgs. 56-64.

ferences between the religious beliefs of Judaism and those of the Graeco-oriental syncretism of Hellenistic Gnosticism. For example the Merkabah mystics were monotheistic and, in accordance with their religious beliefs, held that the one true God, although fully transcendent, was also the same God who created the universe. The classical Gnostic, on the other hand, was dualistic and believed that the Creator God (or Demiurge) was evil and worked in direct opposition to the Hidden God.

What did the Merkabah mystics contribute to the Qabalah? For one thing, their experience of metaphysical reality affirmed for them the absolute transcendence of God. No mystic journey was capable of bridging the distance between man and God, nevertheless these mystics sought to travel as far as possible in the direction of God. This was underlined by the fact that the ultimate goal of the mystic's journey was to approach God's Throne (i.e., experience the spiritual reality represented by the Throne-world). However direct experience of the godhead, or that which sat upon the Throne, was felt to be beyond the capacity of any mystic. This fundamental tenet of Jewish religion is the ultimate starting point for Jewish mysticism. Also, Merkabah Mysticism stressed that in the mystical experience it is not God reaching out to man but rather man that approaches God. Man, when properly prepared, can approach God at will. He can ascend the ladder. This was significantly different from the traditional Jewish belief that God alone controls the possibility of any interaction between Deity and man. Quite the contrary, the Merkabah mystics believed that man can initiate the process which he hopes will bring him into contact with the Divine. Another significant contribution to the Qabalah is their use of the magic of theurgy (focusing on the power of words) as the fundamental technique by which to accomplish this journey towards God. One final characteristic of Merkabah Mysticism worth noting is the division of reality into several separate and distinct levels or "worlds". It is quite clear that the Divine world occupied by God is beyond and distinctly different from the spiritual realm the mystic travels (as characterized by the Throne world). And the Throne world is beyond and distinctly different from the physical realm of the Material world.

The Sefer Yetzirah[14]

When the Merkabah mystic had passed through all the gates to finally stand before the Throne of God, he was to have the mysteries of Creation and of the celestial realms revealed to him. The existing Hekhaloth literature focuses almost exclusively on the mystic journey and relates almost nothing about the actual mysteries *revealed* in the throne-world. However these mysteries were described in the *Sefer Yetzirah* (the *Book of Creation*). The material found in the *Sefer Yetzirah* was originally developed in the same Pharisaic circles and at the same time as the material which led to Merkabah Mysticism. Different versions of the *Sefer Yetzirah* material circulated in oral tradition from about 100 BC until about 200 AD, when it was standardized in its present form. Just as the vision of the Merkabah in the first chapter of Ezekiel was the source of inspiration which led to Merkabah Mysticism, the story of Creation in the first chapter of Genesis focused discussion and speculation on issues that eventually led to the mystical world-view described in the *Sefer Yetzirah*. The following excerpt from the first part of the *Sefer Yetzirah*[15] serves to introduce the main elements of this world-view.

CHAPTER I.

Section 1. In thirty-two wonderful Paths of Wisdom did Jah,[16] *Jehovah Tzabaoth,*[17] *the God of Israel, the Elohim*[18] *of the living, the King of ages,*

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[14] (Some of the very earliest texts were titled *Hekhaloth Yetzirah*). The material for this section on the *Sepher Yetzirah* was derived primarily from Gershom Scholem's *Major Trends In Jewish Mysticism,* 1960, especially the "Second Lecture: Merkabah Mysticism and Jewish Gnosticism". I also strongly recommend Aryeh Kaplan's translation of the *Sefer Yetzirah,* 1990.

[15] In the introduction to the 1st edition, Westcott tells us: "The substance of this little volume was read as a Lecture before the Hermetic Society of London in the summer of 1886, Dr. Anna Kingsford, President, in the chair. Some of the Notes were the explanations given verbally, and subsequently in writing, to members of the Society, who asked for information upon abstruse points in the 'Sepher', and for collateral doctrines; others, of latter date, are answers which have been given to enquiring Theosophists, and members of the Hermetic G∴D∴". And in the introduction to the 2nd edition, Westcott adds: "In this edition I have followed most closely the Hebrew version of Joannes Stephanus Rittangelius, which was printed in 1642 at Amsterdam, and I have forsaken many of the Latinized renderings which had been adopted in the 1st edition, from the works of Postellus and Pistorius". This quotation comes from Westcott's 2nd edition of the *Sepher Yetzirah*.

[16] *Jah.* This Divine name is found in Psalm lxvii. 4; it is translated into Greek as *kurios,* and into Latin as *dominus,* and commonly into the English word, *Lord*.

[17] *Jehovah Tzabaoth.* This Divine name is printed in English Bibles as *Jehovah Sabaoth,* or as "Lord of hosts" as in Psalm xxiv. 10. (TzBA) is an *army*.

[18] *Elohim*. (ALHIM), often written in English letters as Elohim seems to be a masculine plural of the feminine form *Eloah,* (ALH), of the Divine masculine name *El,* (AL); this is commonly translated God, and means strong, mighty, supreme.

the merciful and gracious God,[19] *the exalted One*, *the Dweller in eternity*, *most high and holy—engrave his name by the three Sepharim*[20]*—Numbers, Letters*, *and Sounds*.

2. Ten are the ineffable Sephiroth.[21] *Twenty-two are the Letters*, *the Foundation of all things*; *there are Three Mothers*, *Seven Doubles and Twelve Simple letters*.

3. The ineffable Sephiroth are Ten, *so are the Numbers*; *and as are in man five fingers over against five*, *so over them is established a covenant of strength*, *by word of mouth*, *and by the circumcision of the flesh*.

4. Ten is the number of the ineffable Sephiroth, *ten and not nine, ten and not eleven. Understand this wisdom*, *and be wise in the perception. Search out concerning it*, *restore the Word to its creator*, *and replace Him who formed it upon his throne*.

5. The Ten ineffable Sephiroth have ten vast regions bound unto them; *boundless in origin and having no ending*; *an abyss of good and of ill*; *measureless height and depth*; *boundless to the East and the West*; *boundless to the North and South*; *and the Lord the only God*,[22] *the Faithful King rules all these from his holy seat*, *for ever and ever*. [6]

6. The Ten ineffable Sephiroth have the appearance of the Lightning flash,[23] *their origin is*

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19 *God.* In this case we have the simple form (AL), *El*.

20 *Sepharim*. (SPRIM), the plural masculine of (SPR), commonly translated *book* or *letter*: the meaning here is plainly "forms of expression".

21 The *ineffable Sephiroth.* The words are (SPIRUT BLIMH), *Sephiruth Belimah.* The word (SPIRUT) seems to me clearly allied to the Latin *spiritus*,—spirit, soul, wind; and is used by Quintilian as a *sound*, or *noise.* The meaning of *Belimah* is more doubtful. In Kabbalistic writings the Sephiroth, the Divine Voices and Powers, are called "ineffables", not to be spoken of, from their sacred nature.

22 *The Lord the only God*. The words are (ADUN IChID AL), or "Adonai the only *El*".

23 *Lightning flash*. In the earlier edition the words "like scintillating flame" are used; the Hebrew word is (BRQ). Many Kabbalists have shown how the Ten Sephiroth are symbolized by the zig-zag lightning flash.

unseen and no end is perceived. The Word is in them as they rush forth and as they return, they speak as from the whirlwind, and returning fall prostrate in adoration before the Throne.

7. The Ten ineffable Sephiroth, whose ending is even as their origin, are like as a flame arising from a burning coal. For God[24] *is superlative in his Unity, there is none equal unto Him; what number canst thou place before One.*

8. Ten are the ineffable Sephiroth; seal up thy lips lest thou speak of them, and guard thy heart as thou considerest them; and if thy mind escape from thee bring it back to thy control; even as it was said, "running and returning" (the living creatures ran and returned) and hence was the Covenant made.

9. The ineffable Sephiroth give forth the Ten numbers. First; the Spirit of the God of the living; Blessed and more than blessed be the Living God of Ages. The Voice, the Spirit, and the Word, these are of the Holy Spirit.

10. Second; from the Spirit He produced Air, and formed in it twenty-two sounds—the letters; three are mothers, seven are double, and twelve are simple; but the Spirit is first and above these. Third, from the Air He formed the Waters, and from the formless and void made mire and clay, and designed surfaces upon them, and hewed recesses in them, and formed the strong material foundation. Fourth; from the Water He formed Fire and made for Himself a Throne of Glory with Auphanim, Seraphim and Kerubim,[25] *as his min-*

[24] *God*. The Divine name here is (IHVH), *Jehovah*.

[25] The first name is often written *Ophanim*, the letters are (AUPNIM), in the Vision of Ezekiel i. 16, the word occurs and is translated "Wheels". *Seraphim* (ShRPIM) are the mysterious beings of Isaiah vi. 2; the word otherwise is translated *Serpent*, and in Numbers xxi. 6, as "fiery serpents". *Kerubim*: the Hebrew words are (ChIVTh H QDSh), "holy animals". I have ventured to put Kerubim, as the title of the other Biblical form of Holy mysterious animal, as given in I. Kings vi. 23 and Exodus xxv. 18, and indeed Genesis ii. 24. Bible dictionaries generally give the word as *Cherubim*, but in Hebrew the initial letter is always *K* and not *Ch*.

istering angels; *and with these three he completed his dwelling*, *as it is written*, "*Who maketh his angels*, *spirits and his ministers a flaming fire*".

CHAPTER II.

1. The twenty-two sounds and letters are the Foundation of all things. Three mothers, *seven doubles and twelve simples. The Three Mothers are Aleph*, *Mem and Shin*, *they are Air*, *Water and Fire. Water is silent*, *Fire is sibilant*, *and Air derived from the Spirit is as the tongue of a balance standing between these contraries which are in equilibrium*, *reconciling and mediating between them.*

2. He hath formed, *weighed*, *and composed with these twenty-two letters every soul*,[26] *and the soul of everything which shall hereafter be.*

6. And from the non-existent[27] *He made Something*; *and all forms of speech and everything that has been produced*; *from the empty void He made the material world*, *and from the inert earth He brought forth everything that hath life. He hewed*, *as it were*, *vast columns out of the intangible air*, *and by the power of His Name made every creature and everything that is*; *and the production of all things from the twenty-two letters is the proof that they are all but parts of one body.*[28]

This description of the mysteries of Creation, as revealed to the Merkabah mystics when they stood in the presence of the Merkabah, and recorded in the *Sefer Yetzirah*, indicates that in the beginning there was only the godhead. Then, by a single act of will, God created the entire Macrocosmos. God spoke His Name and by speaking, God created the element of Air, and in

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[26] *Soul.* The word is (NPSh), *Nephesh*.

[27] *Non-existent*. The word is (AIN), *nothingness*.

[28] Westcott, William Wynn. *Sepher Yetzirah*, 2nd edition, London, 1911 (as a volume of *Collectanes Hermetica*). It is no coincidence that one of the three founders of the Hermetic Order of the Golden Dawn considered this ancient work important enough to translate into English. And he was one of the very first to do so.

the process filled it with twenty-two sounds (represented now by the twenty-two letters of the Hebrew alphabet). Air, as the very breath of God is the primal element, in which God "...hath formed, weighed, and composed with these twenty-two letters every soul, and the soul of everything which shall hereafter be". From the element of Air was formed the element of Water, in which, again by the power of His Name, God created the material world out of the Waters of Chaos. "And from the non-existent He made Something; ...from the empty void He made the material world, ...and by the power of His Name made every creature and everything that is". At the same time the element of Fire was formed from the element of Water. Thus the unity inherent in the Godhead and reflected into the spiritualized element of Air, is transformed into the polarity of the material world as represented by the elements of Water and Fire. The vehicle of Creation is the Ten Sephiroth for "the Word [i.e. the Name of God] is in them as they rush forth and as they return". "Behold! From the Ten ineffable Sephiroth do proceed—the Spirit of the Living God, Air, Water, Fire; and also Height, Depth, East, West, North and South", that is, the five elements of Spirit, Air, Water, Fire and Earth (as described by the 6 dimensions) or alternately, God, the three elements represented by the three mother letters and the 6 dimensions which describe physical space.

Man is made in the "image" of God and this includes possession of the Power of Creation, although on a lesser scale. Rabbinical magic differed from the magic of the ancient Egyptians (where the god-form is assumed and the will of the magician is imposed upon the magical current) as it differed from Babylonian magic (where the magician attempts to either beseech or coerce a deity into acting on his behalf). Rabbinical magic involves a parallel, though more limited use of the same creative force by which God created the Macrocosmos "...for by Names and Images are all Powers awakened and re-awakened".

As already mentioned, the roots of both Merkabah Mysticism and the *Sefer Yetzirah* originated in philosophic speculations in Pharisaic circles in Palestine as early as the 2nd and 3rd centuries BC. By the 2nd and 3rd centuries AD. however, it was the ancient Near East, and Babylon in particular, that had become the center for these teachings, and it was in this environment that these speculations developed into a unique and fully functional mystical tradition. Undoubtedly this reflects the stimulation experienced as a result of exposure to a

culture during a period of great intellectual ferment. Everywhere religious leaders, teachers, and individual mystics were busy exploring such new and exciting ideas, introduced during the Greek and Roman occupations, as Neo-Platonism and Gnosticism. At the same time, Babylon continued to be a significant gateway into the West for ideas originating in the Orient from such religious traditions as Zoroastrianism. The 4th to 6th centuries were the period of the most significant development of this earliest form of the Jewish Mystical Tradition. Unfortunately over time the excitement waned and Merkabah Mysticism lost its direction and became increasingly devotional in nature.

It was from Babylon that these mystical traditions came to Europe. We know that in the 12th century several masters of Merkabah Mysticism and a number of their students settled in the Provence area of southern France. At this very time a strong underground Gnostic tradition was thriving in this region of France amongst the Cathars. Again the exposure of the Jewish mystics to a culture in great intellectual ferment revitalized their commitment to use the mystical experience as the vehicle to approach their religion. These new and exciting ideas stimulated an evolutionary development within the Jewish Mystical Tradition. In little more than one century Merkabah Mysticism, which had been the principal vehicle of mystical expression for Jewish visionaries for over a millennium, was radically transformed. This new conception of the Qabalah was formalized with the publication of the *Sefer Zohar* (the *Book of Splendor*) in 1285. An important window into the process of this transformation can be found in the *Book Bahir* (the title literally means "Bright"). The *Sefer Bahir* was compiled and around 1180, very soon after this group of Merkabah mystics arrived in Provence, France.

The Sefer Bahir[29]

The *Sefer Bahir* is badly written and poorly organized. There are sections which suddenly take off in a totally unrelated direction, never to return to the original subject. Ideas begin to develop and then stop part way to the conclusion as if in mid-argument. Additional unrelated material is often interjected into the middle of discussions. Clearly the *Sefer Bahir* was com-

[29] The material for this section on the *Sepher Bahir* was derived primarily from Gershom Scholem's *Origins of the Kabbalah*, 1962. I also strongly recommend Aryeh Kaplan's translation of *The Bahir,* 1979.

posed of material from a number of earlier sources,[30] compiled by someone with little if any literary or editorial skill. In all probability most, if not all of this source material was Hekhaloth literature brought from the ancient Near East. Despite the highly obscure and awkward nature of this book, the *Sefer Bahir* is especially significant for a number of reasons: (a) mixed in with this ancient material are contemporary ideas which reflect the newly developing "Kabbalistic" tradition; (b) in places the old material is interpreted in a new manner, again reflecting this new "Kabbalistic" tradition; (c) many key Kabbalistic terms first appear in the *Sefer Bahir*; (d) the ancient Rabbis who developed the Kabbalah as we know it today, used the *Sefer Yetzirah* and the *Sefer Bahir* as primary sources of inspiration in developing the *Sefer Zohar*, and (e) the ancient Kabbalists themselves considered the *Sefer Bahir* to be the oldest Kabbalistic work. The following quote from the *Sefer Bahir* contains the first section from which its name is derived, as well as sections referring to the Sephiroth and the Tree of Life.

> *1. Rabbi Nehuniah ben HaKana said*:
>
> *One verse* (*Job 37*:*21*) *states*, "*And now they do not see light, it is brilliant* [***BAHIR***] *in the skies...* [*round about God in terrible majesty*"].
>
> *Another verse*, *however*, (*Psalm 18*:*12*), *states*, "*He made darkness His hiding place*". *It is also written* (*Psalm 97*:*2*), "*Cloud and gloom surround Him*". *This is an apparent contradiction*.
>
> *A third verse*, *however comes and reconciles the two*. *It is written* (*Psalm 139*:*12*), "*Even darkness is not true dark to You. Night shines like day —light and darkness are the same*".
>
> *22. ...I am the One who planted this tree in order that all the world should delight in it. And in it*, *I spread All*.

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[30] Gershom Scholem in *Major Trends In Jewish Mysticism*, 1961, pgs. 74-5, tells us: "It was my good fortune to make a discovery a few years ago which renders it possible to identify one of these Eastern sources, namely, the book *Raza Rabba,* "The Great Mystery", which some Eastern authors of the tenth century named among the most esoteric writings and which was hitherto thought to have been lost. Fortunately, several lengthy quotations from it have been preserved in the writings of thirteenth century Jewish mystics in Southern Germany, which leave no doubt that the *Book Bahir* was to a large extent directly based on it". There is a fairly detailed discussion of the *Raza Rabba* in Gershom Scholem's later book *Origins of the Kabbalah*, 1987, pgs. 105-111.

I called it All because all depend on it, all emanate from it. and all need it. To it they look, for it they wait, and from it, souls fly in joy.

Alone was I when I made it. Let no angel rise above it and say, "I was before you."

I was also alone when I spread out My earth, in which I planted and rooted this tree. I made them rejoice together, and I rejoiced in them...

141. What are the Ten Sayings?

The first is the Highest Crown [*KETHER*]. *Blessed and praised be its name and its people.*

Who are its people?

They are Israel. It is thus written (*Psalm 100:3*), "*Know that the Lord is God, He made us, and not* (*Lo*) *we, His people*". (*Lo is spelled Lamed Alef and can be read, "to Alef"). The verse then reads, "to Alef are we*".

(*It is our duty*) *to recognize and know the Unity of Unities, who is unified in all His names.*

142. The second one is Wisdom [*CHOKMAH*].

It is thus written (*Proverbs 8:22*), *"God procured me, the beginning of His way, before His works, from then". A "beginning" is nothing other than Wisdom, as it is written* (*psalm 111:10*), "*The beginning is wisdom, the fear of God*".

143. The third one is the quarry of the Torah, the treasury of Wisdom, the quarry of the "spirit *of God*".

This teaches us that God carved out all the letters of the Torah, engraved it with spirit, and with it made all Forms. This is the meaning of the verse (*1 Samuel 2:2*), "*There is no Rock* (*Tzur*) *like our God*"—*there is no Former* (*Tzayir*) *like our God.*

144. These are three. What is the fourth?

The fourth is (*Deuteronomy 33:21*), "*the charity of God*", *His merit, and His Kindness* [*CHESED*] *to all the world. This is the Right Hand of the Blessed Holy One.*

145. What is the fifth?

The fifth is the great fire of the Blessed Holy One. Regarding this it is written (*Deuteronomy 18*:*16*), "*Let me see the great fire no more*, *lest I die*". *This is the Left Hand of the Blessed Holy One*.

What are they?

They are the holy Chayot and the holy Serafim, *to their right and their left. They are the* "*pleasant ones*" *which ascend higher and higher*, *as it is written* (*Ecclesiastes 5*:*7*), "*And one higher than they*". *It is also written* (*Ezekiel 1*:*18*), "*And as their height was filled with eyes*, *around the four*". *And around Him are angels. Those around them also bow down before them*, *kneeling and declaring*, "*The Lord is God*, *the Lord is God*".

146. The sixth one is the Throne of Glory, *crowned*, *included*, *praised and hailed. It is the house of the Word to Come*, *and its place is in Wisdom. It is thus written* (*Genesis 1*:*3*), "*And God said*, '*Let there be light*', *and there was light*".

153. What is the seventh? *It is the heaven* [*called*] *Aravot*.

And why is it called heaven (*Shamayim*)? *Because it is round like a head.*

We learn that it is in the center, with water at its right and fire at its left. It supports water (*Sa Mayim*) *from fire and water*, *and brings peace between them*.

Fire comes and finds the attribute of fire on its side. Water comes and finds the attribute of water on its side. It is therefore written (*Job 25*:*2*), "*He makes peace in His high places*".

157. What is the eighth one?

The Blessed Holy One has a single Righteous One (*Tzadik*) *in His world, and it is dear to Him because it supports all the world. It is the Foundation* [*YESOD*].

This is what sustains it, *and makes it grow*, *increasing and watching it. It is beloved and dear*

on high, and beloved and dear below; fearsome and mighty on high, and fearsome and mighty below; rectified and accepted on high, and rectified and accepted below.

It is the Foundation of all souls.

Do you then say that it is the eighth? And do you say that it is the Foundation of all souls? Is it then not written (Exodus 31:17), "And on the seventh day He rested and souled?"

Yes, it is the seventh. This is because it decides between them. There are six, and three are below and three above, and it decides between them.

158. Why is it called the seventh? Is it then the seventh?

It is not. But it is because the Blessed Holy One rested on the Sabbath with the attribute regarding which it is written (Exodus 31:17), "For six days God made the heaven and the earth, and on the seventh day He rested and souled". This teaches us that each day has a Saying that is its Master.

This is not because it was created on that day, but because that is when it does the task to which it was assigned. Each one does its task and maintains its activities.

The seventh day therefore comes and does its task, making them all rejoice. Not only that, but it also causes their souls to grow, as it is written, "on the seventh day He rested and souled."

169. What is the ninth?

He said to them: The ninth and tenth are together, one opposite the other.

One is higher than the other by 500 years.

They are like two Wheels (Ofanim). One inclines toward the north, while the other inclines toward the west. They reach down to the lowest earth.

What is the lowest earth? It is the last of seven earths down below.

The end of the Divine Presence of the Blessed Holy One is under His feet. It is thus written (Isa-

iah 66:1), "*The heaven is My throne, and the earth is the hassock for My feet*".

The Victory (*Nitzachon*) *of the world is there. It is thus written* (*Isaiah 34:10*), "*For Victory of Victories* (*Netzach Netzachim*)".

170. What is the meaning of "*Victory of Victories*?"

There is a single Victory [*NETZACH*]. *What is it*? *It is the one that inclines toward the west.*

And what is secondary to it? *This is the one that inclines toward the north.*

And the third one? *This is the one below.*

The third one? *But you have said that the Chariot has two wheels. We must therefore say that the end of the Divine Presence is also called Victory.*

This is the meaning of "*Victory of Victories*". "*Victory*" *is one, and* "*Victories*" *is two, giving* [*a total of*] *three*.[31]

Although the editor of the *Sefer Bahir* intended to do nothing more than expound on the mysteries of the Merkabah, the *Bahir* actually represents a Gnostic reinterpretation of the ancient Merkabah material and is probably fairly representative of the intellectual changes that were occurring within this mystical community in the Provence area.[32]

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[31] Kaplan, Aryeh. *The Bahir*, 1979, pages 1, 9, 52—53, 56, 57, 58, and 64.

[32] The *Sefer Bahir* is the earliest description of the Kabbalistic world-view. It is quite likely that these first Kabbalists thought of themselves as Merkabah mystics. The term Kabbalah (QBL), would not be used to identify this new mystical tradition for another 50 years. Although they probably did not realize what they were (or were becoming), you can sense the feeling that they had begun to see themselves as different, somehow outside the Merkabah tradition. We find a clear expression of this in the following section:

(*88. ...What is the meaning of the expression*, "*It rose in thought*?" *Why do we not say that* "*it descended* [*in thought*]?" *Indeed, we have said*, "*One who gazes into the vision of the Chariot first descends and then ascends*". *We use the expression* [*of descent*] *there because we say*, "*One who gazes into the vision* (*Tzafiyat*) *of the Chariot*". *The Aramaic translation of* "*vision*" (*Tzafiyat is Sechuta* [*meaning a covering, and alluding to the fact that one is looking down from above*]. *It is also written* (*Isaiah 21.8*), "*And he called as a lion*: '*Upon the watchtower* (*MiTzPeh*), *O God*'". *Here, however, we are speaking of thought*, [*and therefore only speak of ascent*]. *For thought does not include any vision, and has not ending whatsoever. And anything that has no end or limit does not have any descent. People therefore say*, "*Someone descended to the limit of his friend's knowledge*". *One can arrive at the limit of a person's knowledge, but not at the limit of his thought.*

"*Here, however, we are speaking of thought...*" In the *Sefer Bahir* "Thought" is Kether and the Merkabah (the Throne—chariot) is associated with Tiphareth (e.g. *146. The sixth one is the Throne of Glory, crowned, included, praised and hailed*). Thus the world-view of Merkabah Mysticism cannot go beyond Tiphareth (an expression of the Divine) whereas these early Kabbalists of Provence had evolved a world-view which went beyond the Throne to Kether (the very image of God). They also

As noted earlier, Merkabah Mysticism developed after Pharisees in ancient Babylon were exposed to Gnostic ideas. Like many ancient philosophers they were seeking to understand the nature and purpose of man and the material universe. Their primary approach centered on God and the act of Creation because they believed that the nature and purpose of any created object (man and the material universe) is derived from the creator (God) and the creative act. They focused on the first chapter of Genesis (describing Creation) and Ezekiel's vision (which describes the spiritual realm in which God resides and suggests that the answers to these questions could be found there). Exposure to Gnostic ideas transformed philosophic speculation into Merkabah Mysticism by providing a technique for gaining new knowledge/gnosis concerning God and Creation. With this technique came a revolutionary new world-view, a Gnostic cosmology.

However a tension gradually developed within Merkabah Mysticism as certain limitations inherent in their system became apparent. The world-view in which their mystical journeys occurred defined God as unequivocally transcendent—completely other, totally separate, not connected to man in any way. They sought a way to bridge this separation. In Gnostic material (probably originating in ancient Babylon) the Merkabah mystics of Provence found a solution to this dilemma and, in the process, evolved a whole new mystical world-view. God is no longer portrayed as the Holy King Who sits upon His Throne-chariot in the innermost room of the Temple of Silence, absolutely transcendent. God, as described in the *Sefer Bahir*, closely resembles the Gnostic concept of the "unknown God" surrounded by the *Pleroma* ("fullness"), a spiritual realm filled with the successive regions ("aeons") emanating outward from the Godhead. The key to this new Kabbalistic world-view is the very Gnostic description of the Sephiroth as attributes of the ineffable God. In the *Sefer Bahir* there is a decidedly theosophical interpretation to the Sephiroth as the attributes often describe processes within the mind (*Nous*) of God. Theosophy is an attempt to examine the inner mystery of God (the inner processes or the stages of manifestation) which are somehow reflected in the manifestation of the material universe. In the

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believed they could probe/know (journey?) beyond the Throne at least as far as Chokmah (which is the very idea in Divine Thought which led to the Creation of the universe and all that is in it).

Sefer Zohar this same Gnostic material (i.e., the Sephiroth as attributes of God) receives a very Neo-Platonic interpretation.

The *Sefer Yetzirah*, which introduced the concept of the Sephiroth, simply stated that there are ten Sephiroth. None were named or described. They were presented as archetypal representations of the primary numbers 1 through 10, which, when combined with the 22 Hebrew letters, formed the 32 Paths of Wisdom with which God created the Macrocosmos. This is a language mysticism in which the root of Creation is God's Name (YHVH), which unfolds as the 10 Sephiroth and the 22 letters of the Hebrew alphabet.

The *Sefer Bahir* appears to continue this focus on a mystical language as the Sephiroth are called the "Ten Sayings" in the segment which contains most of the material concerning the Sephiroth.[33] However, the *Sefer Bahir* presents the Sephiroth in a very Gnostic manner, that is, as powers or attributes of God (analogous to the "aeons" in Gnosticism). When the *Sefer Bahir* was written, the schema of the Sephiroth was still in flux, so not all of the Sephiroth are named; only 6 Sephiroth have names that are traditionally associated with those Sephirah, and even the sequential arrangement of the Sephiroth varied. As mentioned earlier, whoever drafted the *Sefer Bahir* had virtually no literary or editorial skills and the resulting ambiguities and confusion has made it very difficult to interpret. In addition, the content of the *Sefer Bahir* also generates confusion as it is a mixture of fragments and ideas derived from several different stages in the development of the Kabbalah. This resulted in the *Sefer Bahir* containing different and often conflicting formulations of the same concepts. For example, the description of the Ten Sephiroth quoted above probably derived from a single source and represents an early formulation of the Sephiroth which was strongly influenced by the *Sefer Yetzirah* (the latter half, as it appears in the *Sefer Bahir,* is badly mutilated). Other sections of the *Sefer Bahir,* containing more contemporary material, indicate that they were already using the Sephiroth arranged in the traditional order. The following is a skeletal out-

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[33] In the *Sefer Bahir*, the word "Sephiroth" only occurs three times, all within sections 124-5. (*125. Why are they called Sephiroth*? *Because it is written* (*Psalm 19*:*2*), "*The heavens declare* (*SPR*) *the glory of God*"). The Hebrew term SPR has three different possible meanings: (1) saFAR—"count", (2) siPER—"speak / say / declare", (3) SEfer—"book". *The Sefer Yetzirah* derived the concept of the Sephiroth from *safar*, to count or number. The *Sefer Bahir*, on the other hand, associated the meaning of Sephiroth with *siper*, to speak or say. In a long segment of relatively older material in the *Sefer Bahir* describing the Sephiroth, they are called the *Ten Sayings*. This refers to the expression "And God said" which appears ten times in the first chapter of Genesis.

line description of the Sephiroth based on the quote above, with a few short notes to include some additional material from other parts of the *Sefer Bahir*:

1. *KETHER* ("Crown")—from # 141.
2. *CHOKMAH* ("Wisdom")—from # 142.
3. *BINAH* ("Understanding")—from # 143.
4. *CHESED* ("Mercy")—from # 144. This Sephirah represents God's love. It is described as "the right hand of the Blessed Holy One".
5. *DIN* ("Stern Judgment"). This Sephirah represents God's anger. Later this Sephirah will occasionally be called *PAHAD* ("Fear") to indicate this characteristic. We experience fear in the presence of God's anger. The name of this Sephirah is sometimes translated into English as "Severity" to stress the fact that it is meant to be the compliment of Chesed, "Mercy". What the translators are attempting to express here is something analogous to the expansive nature of Jupiter contrasted to the restrictive nature of Saturn. Described as "the left hand of the Blessed Holy One". Within a few decades, Isaac the Blind, who was probably the most famous Kabbalist of Provence, established the name of this Sephirah as *GEBURAH* ("Power").
6. This Sephirah was called the "Throne of Glory"—see # 146. Again within a few decades, Isaac the Blind had named this Sephirah *TIPHARETH* ("Majesty").
7. This seventh sphere was called the "Holy Palace". This Sephirah represents the physical world. Again within a few decades, Isaac the Blind had named this Sephirah *MALKUTH* ("Kingdom"). Malkuth became the 7th Sephirah in the *Sefer Bahir* because: (a) in the *Sefer Yetzirah* 4:3 the "Holy Palace" was said to be in the midst of the 6 directions (i.e., above, below, East, West, North, South) so Malkuth was placed where there would be 3 of the 7 lower Sephiroth above it and 3 Sephiroth below it; (b) Yesod became the 8th Sephiroth because it was associated with the

phallus and hence circumcision (which is done 8 days after birth). Malkuth was placed above Yesod because Yesod "supports all the world". More contemporary material in the *Sefer Bahir* indicates that Malkuth has become the 10th Sephirah, the final Sephirah.

8. *YESOD* ("Foundation")—from # 157. (See the note in Malkuth regarding Yesod as the 8th Sephiroth). More contemporary material in the *Sefer Bahir* indicates that Yesod has become the 9th Sephirah, immediately above Malkuth.

9 *NETZACH* ("Victory")—from # 170. Described as "the right foot of the Blessed Holy One". More contemporary material in the *Sefer Bahir* indicates that Netzach has become the 7th Sephirah and Hod the 8th, above Yesod and Malkuth which must be the 9th and 10th to be consistent with new ideas and focuses. (10) this Sephirah is not named other than to call it the "Second Victory". Described as "the left foot of the Blessed Holy One" Again within a few decades, Isaac the Blind had named this Sephirah *HOD* ("Splendor"). (See the note in Netzach regarding Hod as the 8th Sephirah).

The first three Sephiroth are already recognized as especially important and distinguished from the remaining seven. In the *Sefer Bahir* we learn that the first Sephirah is called *Kether,* or "Crown". Clearly this name was intended to evoke the traditional Merkabah concept of the ineffable Godhead represented as a Holy King—unknowable, unapproachable and yet ruler over all. The *Sefer Yetzirah* had already identified "the Spirit of God" as the first Sephirah. Kether, as the first Sephirah, is closest to God and this implies a sameness as well as proximity. Kether is often described as the *image* of God, suggesting something intrinsically inseparable from God. In this sense, Kether represents the manifestation of the ineffable God.[34]

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[34] The following excerpts from the *Sefer Bahir* suggest that a Divine Name, Word or Saying is assodated with each Sephirah: (*79. ...We have said that everything that the Blessed Holy One brought into His world has a name emanating from its concept...*) (*179. We learned that there are Ten Spheres and Ten Sayings. Each Sphere has its Saying...*) The Saying or Divine Name associated with Kether is (EHYEH), "I am" which is a direct assertion of God's Existence.

One characteristic of God represented by Kether is that of the "first", not only in chronological order, but also in the sense of being primary, fundamental and most important. The definitive, and most significant characteristic of God, for the ancient Hebrews, was the innate unknowability of God. In the *Sefer Bahir* the ineffability of Kether is clearly indicated.[35] This characteristic of unknowability ascribed to Kether reinforces its special relationship with the ineffable Godhead; in a sense they are two sides of the same coin.

In the *Sefer Bahir,* Kether is characterized as *thought*.[36] Since Kether is also an "image" of God, this suggests something analogous to the mind of God. This is another example of the influence of Gnostic ideas as several major Gnostic systems make "thought" (*ennoia*) the first aeon in the pleroma, followed immediately by Wisdom (*Sophia*).

In this manner these earliest Kabbalists attempted to bridge the gap between themselves and a transcendent God. God is absolute (an unchanging/static Unity) and wholly transcendent (unconnected in any way to the created Macrocosmos). Kether, as an image of God, is both directly connected to the Godhead and yet wholly distinct. In fact, the distinction between God and Kether is often quite blurred in the *Sefer Bahir.* Of all the Sephiroth, only Kether has potential existence in God; nothing of Creation exists in God. It was within Kether that Creation arose in the form of the other 9 Sephiroth. Kether is fully immanent; intimately connected with all of Creation. Thus all of Creation is connected to God through Kether and yet God is wholly unconnected to any of Creation.

The second Sephirah is named *Chokmah*, or "Wisdom". This is virtually identical to *Sophia,* or Wisdom, in Gnosticism.

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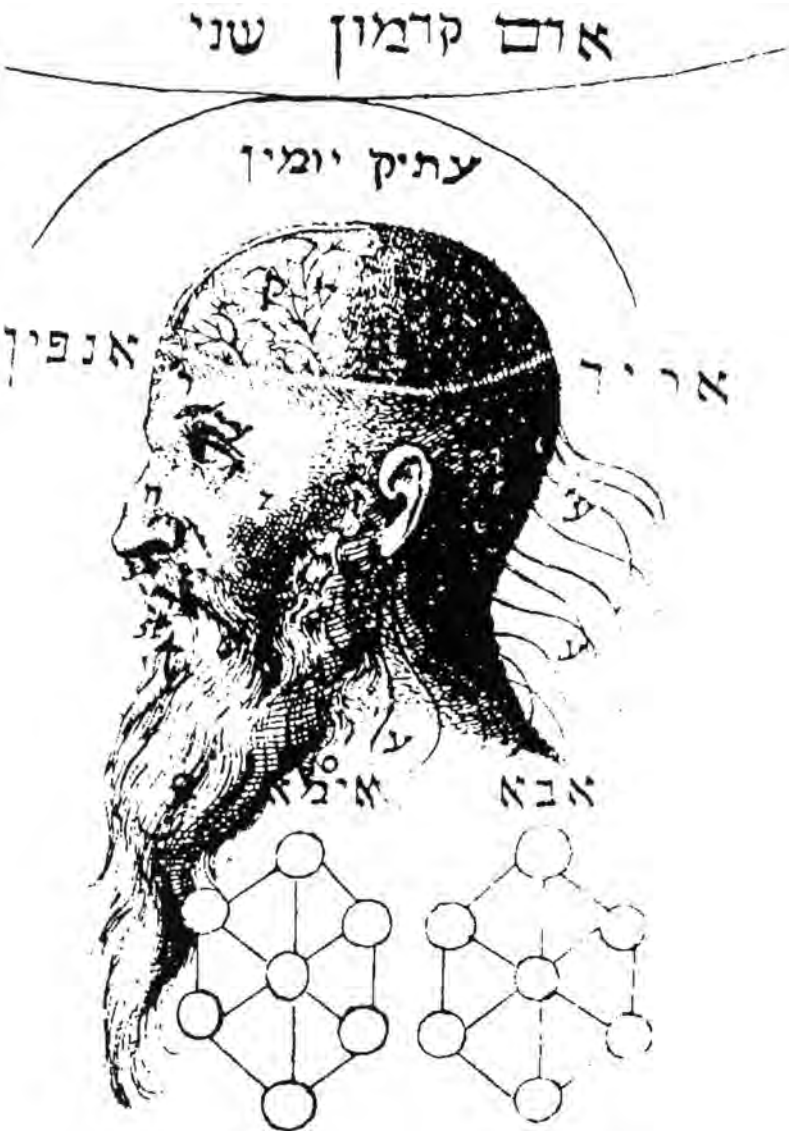
[35] In the *Sefer Bahir* the ineffability of Kether is indicated in a number of ways. The first Sephirah was named Kether, or Crown, because a crown's proper place is above the head and this suggests something beyond the mind's ability to comprehend. This interpretation is reinforced by the names of the two following Sephiroth, Chokmah (Wisdom) and Binah (Understanding), both of which suggest something within the mind/head and within the mind's ability to comprehend. Also, when discussing the first three Sephiroth, the *Sefer Bahir* says of Kether: (*49. ...*"*What is hidden from you*, *do not seek*, *and what is concealed from you, do not probe. Where you have authority*, *seek to understand*, *but you have nothing to do with mysteries*").

In section #16 of the *Sefer Bahir* this characterization of Kether as Divine Thought is alluded to: (*16. ...They said to Him*, "*Before the creation of Israel your son*, *will you then make him a crown*?" *He replied yes*. *What does this resemble*? *A king yearned for a son*. *One day he found a beautiful*, *precious crown*, *and he said*, "*This is fitting for my son's head*". *They said to him*, "*Are you then certain that your son will be worthy of this crown*?" *He replied*, "*Be still. This is what arises in thought*". *It is thus written* (*2 Samuel 14:14*), *He thinks thoughts* [*that none should be cast away*]).



The Head of Adam Kadmon

Chokmah is the Wisdom that arises in Kether (the manifested image of the mind of God) as the idea of Creation. The 32 Paths of Wisdom referred to in the *Sefer Yetzirah* take on a much richer meaning when the second Sephirah, the beginning of Creation, is named Wisdom. This is reinforced in the *Sefer Bahir* which states repeatedly that Creation began with the second Sephirah. In the *Safer Bahir*, Chokmah is often described as "the first Light"[37] and this is often characterized as "God's blessing" which fills the world.

The third Sephirah is named *Binah*, or "Understanding". In Kether (an image of God's Thought) there arose Chokmah (the idea of Creation as outlined by the 32 Paths of Wisdom) which necessarily led immediately to Binah (where the idea is given form—what was potential became actual). Thus Binah is called "the Mother of the World". What is formed in Binah is the remaining 7 Sephiroth as the cosmic tree, hence Binah's other primary description as "the root of the tree". Binah actualized Chokmah (the idea of Creation) by giving it substance and form. In the *Sefer Bahir*, Binah is also referred to as a sea, filled with the water (Chokmah) that issues from its source (Kether).

Binah, identified as "the Mother of the World", is represented as the giver of form to Creation and this introduces diversity. Kether is a reflection of the perfect unity of God and Chokmah is a unified idea which encompasses all of Creation. Binah is also the source of individual souls, which requires the introduction of the illusion of separation from God. In this manner also Binah introduces diversity into Creation.

Characterized as "the root of the tree" or alternately as the earth/garden in which the tree grew, Binah represents the introduction of material substance into Creation. This is such a significant difference from Gnosticism it merits stressing. In Gnosticism matter is inherently "evil". It is not spirit; it is separate from spirit. In the *Sefer Bahir* matter has a positive value. It arises out of spirit and is used to produce the "forms" that manifest the potential within an idea (Chokmah) that occurred in the mind of God (Kether).

The *Sefer Bahir* is full of parables and the following quote is one such parable describing the formulation of the Sephiroth.

> *23. ... A king wanted to plant a tree in his garden. He searched the entire garden to find a spring*

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[37] (*160 ...We learned that before the world was created, it arose in thought to create an intense light to illuminate it. He created an intense light over which no created thing could have authority...*)

> *flowing with water that would nourish the tree, but could not find any. He then said*, "*I will dig for water, and will bring forth a spring to nourish the tree*". *He dug and opened a well, flowing with living water. He then planted the tree, and it stood, giving forth fruit. It was successfully rooted, since it was always watered from the well*.[38]

God is the king. Kether is the well dug by the king (caused to exist by God). Chokmah is the water issuing out of the well. Binah is the garden in which the tree grew as well as the root of the tree. The 7 remaining Sephiroth are the fruit of the tree.

In the *Sefer Bahir,* the 7 lower Sephiroth are generally treated as a single entity. They are described as the 7 Holy Forms and the 7 Attributes; they are associated with the 7 voices (with which God dictated the *Torah*), the 7 days of Creation as well as the 7 days of the week; and they are referred to in parables as the 7 sons, 7 children, 7 gardens, etc. However the two most important images used to describe the lower 7 Sephiroth are the cosmic tree[39] and the human body.[40] In other parts of the *Sefer Bahir*, this tree is identified as the Tree of Life and we are told that the heart of the tree is the 32 hidden paths of wisdom. The Tree of Life in the *Sefer Zohar* would be expanded to include all ten Sephiroth. In a similar manner the image of the human body would also be expanded in the *Sefer Zohar* to include all ten Sephiroth and would then be called *Adam Kadmon*.

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[38] Kaplan, Aryeh. *The Bahir*, 1979, page 9.

[39] It is clear from other sections of the *Sefer Bahir* that this "cosmic tree" represents the manifested powers or attributes of God as well as the Creation of the universe: (*119. What is this tree that you mentioned*? *He said*: *It represents the Powers of the Blessed Holy One, one above the other. Just like a tree brings forth fruit through water, so the Blessed Holy One increases the Powers of the Tree through water. What is the water of the Blessed Holy One*? *It is wisdom...*) (*22. ...It is thus written* (*Isaiah 44:24*), "*I am* [*EHEIEH*] *God, I make all, I stretch out the heavens alone, the earth is spread out before Me*". *I am the One who planted this tree in order that all the world should delight in it. And in it, I spread All. I called it All because all depended on it, all emanate from it, and all need it. To it they look, for it they wait, and from it souls fly in joy. Alone was I when I made it. Let no angel rise above it and say*, "*I was before you*". *I was also alone when I spread out My earth, in which I planted and rooted this tree...*)

[40] (*82. What are the seven parts of man's body*? *It is written* (*Genesis 9:6*), "*In the form of God, He made man*". *It is also written* (*Genesis 1:27*), "*In the form of God. He made him*" *—counting his limbs and parts...*)

ABOUT THE AUTHOR

George Wilson was born a triple Scorpio in 1946. He has a BA in Philosophy from the University of New Orleans; went on to study Philosophy of Science and Logic, and ended up in the field of Metaphysics. This left him in the right place at the right time, i.e. high on mysticism in the 1960's. At first he studied the Eastern systems, especially Zen and Taoism, until at length he discovered Kabbalism. For the past 20 years George studied the Kabbalah, which also led him to Western Magic and, almost immediately, the Golden Dawn. For the past two decades, George has focused on Golden Dawn studies; the last 10 years he has performed literally thousands of hours of temple work.

The Tree of the Sephiroth:
Origin Of the Modern Tree
Donald Tyson

The most important part of the modern magical Kabbalah is the complex symbol known as the Tree of the Sephiroth, a two-dimensional glyph representing ten spheres connected by twenty-two tubes, or channels. The Tree is a mnemonic device that expresses certain relationships between the ten fundamental powers that created and continue to sustain the universe. The form of the Tree that has become universal in Western occultism is the one popularized by the Golden Dawn over a century ago.

Many members of this Hermetic magical order were keen students of the Kabbalah. S. L. MacGregor Mathers translated a portion of Knorr von Rosenroth's *Kabbalah Denudata* into English from its original Latin text. A. E. Waite wrote a book on the subject (*The Holy Kabbalah*), as did Dion Fortune (*The Mystical Qabalah*). Aleister Crowley used the Golden Dawn version of the Tree extensively in his works on the Tarot (*The Book of Thoth*) and the Kabbalah (*777*), and passed it onto his star pupil, Frater Achad, who also wrote about it (*Q.B.L. and The Egyptian Revival*). In this way the Golden Dawn Tree spread throughout the strata of the occult community, finding service both with ceremonial magicians and pagans in Europe and North America.

It is difficult to know with certainty the specific source Mathers and the other key founder of the Golden Dawn, William Wynn Westcott, used for their version of the Tree. It does not occur in Christian Ginsburg's *The Kabbalah* (1863), nor in Adolphe Franck's *The Kabbalah* (1843), both texts available to Mathers and Westcott. It is not in Mather's *The Kabbalah Unveiled* (1887), which suggests that it had not been formally fixed upon until after the publication of this translation. It is not represented in Isaac Myer's *Qabbalah* (1888), another of only a handful of texts on the Kabbalah that were available to Mathers

in English or French. Nor is it found in the works of Eliphas Levi, who exerted a strong influence over the formative ideas of the Golden Dawn. These works contain glyphs of the Sephiroth, many of them in the stylized "tree" used by the Golden Dawn, but these differ from the Golden Dawn paradigm in the order and number of the channels.

The earliest work I have been able to find that show an exact duplicate for the glyph of the Tree used by Mathers and his disciples occurs in *Oedipus Aegyptiacus* by Athanasius Kircher, published in Rome in 1652. This shows not only the same number (twenty-two) and pattern of channels between the Sephiroth, but also assigns the twenty-two channels the Hebrew letters in the same ordering as that adopted by the Golden Dawn. While this is not conclusive proof that Mathers derived his glyph of the Tree from Kircher, he must have consulted either Kircher, or some other writer who reproduced exactly the glyph of the Tree found in Kircher.[1] (See Illustration 1).

Because this version of the Sephirothic Tree is so pervasive, students who approach the Kabbalah purely as a tool of magic may be forgiven if they get the idea that this is the only possible arrangement for the Sephiroth and their connecting channels. However, there have been many other glyphs of the Sephiroth over the centuries. Some of these alternate forms bear no resemblance to the familiar "tree" yet are equally valid expositions of the relationships between the Sephiroth.

No single symbol can completely express this complex blueprint of the universe, although Kabbalists have attempted this impossible feat—a depiction of the "great tree" (*ilanha-gadol*) of the Lurianic school of the Kabbalah was published by Meir Poppers in the form of a vast scroll in 1864 at Warsaw, but because it was so unwieldy was made into a book in 1893. Knorr von Rosenroth gave another version of the Lurianic "great tree" in sixteen plates in his *Kabbalah Denudata*.

Less massive and complex symbols of the Tree can only hope to reveal certain general relationships between the Sephiroth. Different glyphs reveal different meanings. In this essay I would like to place the Sephirothic Tree used by the Golden Dawn and most modern occultists in its proper context, and show the wide variety of forms that have been employed by other Kabbalists in previous centuries.

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[1] Several of the Order's diagrams come from Kircher. —CC & STC

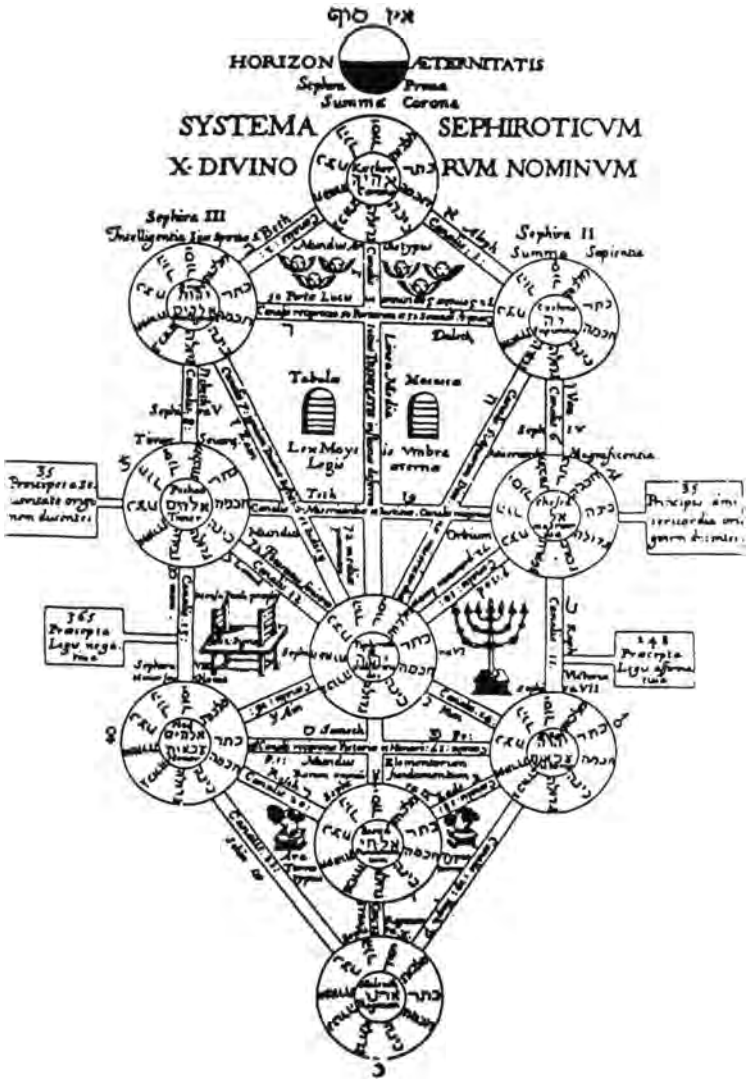

Illustration 1

The Nature of the Sephiroth

Before we can take a meaningful look at the different patterns of the Sephiroth, it is necessary to have a clear understanding of what these ten spheres, or circles, represent. The word *Sephirah* comes from the Hebrew word *sappir* (sapphire), and is not descended from the Greek word for "sphere" as some occultists have asserted. The significance of the term is that the divine radiance of God, which shines through the Sephiroth, is like the brilliant clear light sparkling from a sapphire gem.

The Sephiroth are the ten powers that form a bridge between perfect formless Deity and the material universe. According to Kabbalistic doctrine the world was not created whole by an act of God, but emanated from God in successive stages. This process of stepped emanation in no way diminished the Deity, who can never be other than whole and perfect. It is likened to the fire of a candle, which can be used to light another candle, and that second candle a third, and so on, without reducing the radiance of the first candle. This is known as *hamshakhah*, or the "drawing out" of the light like water from a well.

All ten of the Sephiroth exist within the Godhead. This is very important to grasp, because it has been misunderstood by some later Kabbalists, who have placed the material world in the lowest Sephirah, Malkuth. Even Malkuth lies within the Ain Soph and contains only archetypal forms. The physical universe lies below Malkuth.

Another vital point is that the ten Sephiroth are not agents of God, or tools of God, but are themselves different aspects of the single eternal countenance; or, to put it another way, different colors of the single divine radiance. The great text of the Kabbalah, the *Zohar*, sums it up succinctly when referring to the relationship between the ten powers and the Deity, stating: "He is They; and They are He".[2] In later Kabbalah there is a tendency to personify the Sephiroth and make them independent intelligences. Carried to its extreme, this resulted in such authorities as Moses of Burgos and Joseph Ashkenazi asserting the position that the Sephiroth themselves pray to God, and are incapable of perceiving the nature of the divine being who emanated them.

An attempt was made to reconcile these opposite opinions by saying that the Sephiroth exhibit two aspects. On the one

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[2] *Zohar* 3:11b, 70a.

hand they are the essence of God, yet on the other they are the vessels which contain that essence and facilitate its action. The metaphor of the human body, which may be considered as a whole, yet has recognizable parts such as hands, feet, and so on, that act as instruments of the whole, was used to justify this apparent contradiction. However, for the majority of Kabbalists the Sephiroth can never be separated from God because they *are* God. For those who may be completely unfamiliar with the Sephiroth, their names from highest to lowest are:

1. *Kether*—the Crown
2. *Chokmah*—Wisdom
3. *Binah*—Understanding, or Intelligence
4. *Chesed*—Mercy, or Love
   Gedulah—Greatness
5. *Geburah*—Power
   Din—Judgment, or Severity
   Pachad—Fear
6. *Tiphareth*—Beauty
   Rahamin—Compassion
7. *Netzach*—Lasting Endurance, or Victory
8. *Hod*—Majesty, or Glory
9. *Yesod Olam*—Foundation of the World
   Tzaddik—Righteous One
10. *Malkuth*—the Kingdom
    Atarah—the Diadem

This expanded list of names differs somewhat from that given in the Golden Dawn texts, but provides a broader and more accurate impression of the nature of the Sephiroth. Many Sephiroth have two or more names; a few have many names that reflect different aspects of their being. Only the most significant alternate names have been given here.

Each Sephirah is emanated from the one above, and in its turn emanates the one below. In this sense, each Sephirah is at the same instant both a kernel or seed to the Sephirah that follows it, but a rind or husk to the Sephirah that precedes it. The

qlippoth (shells) or demonic forces that dwell in the world of Assiah below Malkuth are thus evil only in the relative sense that they are further removed from the source of absolute good. As the light of God descends down the chain of the Sephiroth it is more and more attenuated and obscured by shadow. It never changes—always it remains the same light that shines in the Ain Soph—but it appears more dim due to the accumulation of layers or veils that mask it. Even the lowest and most evil creature of Assiah contains this same light of God, veiled to a greater degree. Indeed, since there is nothing other than the divine light, this radiance actually composes and animates the qlippoth, as it does the angels and we humans.

It may be useful to look at a few of the titles that have been assigned to the Sephiroth as a group for the insights they yield into the nature of the Sephiroth. As has already been indicated, they are called "powers" because they are the active formative forces emanating from the *Ain Soph*, or Infinite. They are called "lights" because they embody successive degrees of the supernal radiance, which in its unveiled essence is likened to the colorless brilliant light that shines from a clear gemstone. They are "sources" because from them all things flow; for this reason the seven lower Sephiroth are sometimes described as rivers flowing forth from Binah, the Great Mother. They are "qualities" in the sense that they embody archetypal essences. They are "stages" because they convey the light from the Ain Soph to Malkuth in ten degrees of veiling, or restricting; if this were not done, its awful purity would destroy the universe in an instant. They are called "mirrors" because they also convey the reflected light that shines on Malkuth back up to the Godhead, like a series of mirrors that bounce the light of a candle back and forth between them, conveying it from one point to another.

Many of the titles for the Sephiroth as a group refer to the body of God within which they come into being. They are the ten "names" of God that must not be erased, besides which all other names for God are only epithets. They are "sayings", in the sense that each of these names expresses something different. They are the "garments" of God that veil and contain the divine radiance, at the same time differentiating it. They are the "crowns" of God, a reference to the shining glory of the Sephiroth; this title also indicates that each Sephirah is a lower reflection of the first Sephirah, Kether, the Crown. They are called the "limbs of the King" and the "limbs of the Mystical Image of God" to indi-

cate that the Ain Soph and the Sephiroth are one radiance. They are called the "inner faces of God" to emphasize that they reside within the Godhead; and also the "aspects" of God to convey the notion that each Sephirah is like a different expression on the single face of Deity.

The number of the Sephiroth seems to have been fixed at ten very early in the history of the Kabbalah. One of the earliest texts, the *Sepher Yetzirah*, states without equivocation: "Ten is the number of the ineffable Sephiroth, ten and not nine, ten and not eleven"[3] Gershom Scholem, a leading authority on the Kabbalah, states that in the *Sepher Yetzirah* the ten Sephiroth referred to are "ideal numbers which contain the forces of creation", and that only in later texts do they evolve into the ten primary names of God.[4] Since the early Jewish philosophers were so strongly influenced by Neo-Platonic ideas, this seems very likely. If so, the essential structure of the universe was composed of the same elements for the early Kabbalists as for the Pythagoreans of ancient Greece, and indeed for modern scientists—*numbers*.

From the beginning of the 13th century an eleventh pseudo-Sephirah begins to appear in texts on the Kabbalah. Called *Daath* (Knowledge), it was never regarded as a legitimate Sephirah, but was thought of as the external aspect of Kether which reconciled and harmonized Chokmah (Wisdom) and Binah (Understanding). Placed between and slightly below these two opposite Sephiroth, it formed with them a downward-pointing triangle on the familiar glyph of the Sephirothic Tree. The purpose was to create three such triangles, each standing for a separate realm of reality. The highest trine (Chokmah, Binah, Kether-Daath) signified the plane of *intellect*; the middle trine (Chesed, Geburah, Tiphareth) stood for the plane of the *soul*; and the lowest trine (Netzach, Hod, Yesod) was related to the plane of *nature*. This threefold trine structure resulted from Neo-Platonic influences.

It is fascinating to consider that throughout their lifetimes the Sephiroth have not always maintained the same degree of relative importance, or even the same rank, which they now exhibit. For example, some Kabbalists considered Kether, and even the second Sephiroth, Chokmah, to be too exalted to separate from the Ain Soph. They set the roots of the Tree of the

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[3] *Sepher Yetzirah*, 1.4.

[4] See Scholem, *Kabbalah*, Keter Publishing, Jerusalem, 1974, page 99.

Sephiroth in Binah, which was said to be watered by Chokmah. The Tree itself consisted of the lower seven Sephiroth growing out of Binah. In this sense Binah might be called the first true Sephirah. Similarly, some begin the series with Chokmah, because they look upon Kether as being in unity with the Ain Soph.

In the *Bahir*, a text of the 13th century, Yesod, which we regard as the ninth Sephirah, was placed in eighth place, above Netzach and Hod. Malkuth, commonly the tenth Sephirah, was placed in seventh place. This shows that even the ordering of the Sephiroth can be modified to reveal specific relationships. In the *Bahir* they are being related to the body parts of *Zauir Anpin*, one of the primary manifestations of *Adam Kadmon*, and since Netzach and Hod are placed on the right and left foot, respectively, of this figure, Yesod, which corresponds with the sexual organ, must be elevated over them to maintain the anthropomorphic pattern.

Although the *Sepher Yetzirah* limits the number of the Sephiroth to ten, in order to encompass the bewildering diversity of creation, Kabbalists began to multiply them in various ways, in much the same manner that the twenty-six letters of the English alphabet are multiplied to make thousands of words. The most widely accepted of these expansions of the Sephiroth is the system of four worlds ranked one above the other. It is mentioned by Moses de Leon in parts of the *Zohar*, and is described in detail in the *Massekhet Atziluth,* a Kabbalistic treatise of the 14th century. From highest to lowest these four worlds are:

Atziluth—the Archetypal World, or world of emanation, containing the ten Sephiroth.

Briah—the Creative World, especially linked with the throne of the chariot of God (Ezekiel 1:4-28), which forms the basis for one of the two basic branches of Kabbalistic speculation (the other is based on the first chapter of Genesis).

Yetzirah—the Formative World, which is sometimes said to be the world of the angels who gather around the highest angel, Metatron.

Assiah—the Material World, or world of making. The contents of this lowest world varied widely. Some considered it to be only the terrestrial Earth; other thought it held all the spheres of the heavens along with the Earth at their center. In the *Tikkunei Zohar*, one of the texts in the *Zohar*, Assiah is the realm of matter and evil spirits; however in the *Massekhet Atzi-*

luth it includes the angels, the ten spheres of the heavens, and the material world.

Isaac of Acre, one of the prime exponents of this four-fold system, coined for it the name *abiya*, an acronym that is composed of the first letters in the names of the worlds (A, B, Y, A) with a vowel added to render it pronounceable. In written Hebrew this vowel does not appear, but is indicated by vowel marks.

These four worlds have been assigned to the Sephiroth on the Tree. Atziluth corresponds with Kether; Briah with Chokmah and Binah; Yetzirah with Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod; and Assiah with Malkuth. However, if all Sephiroth lie within the Godhead, outside of time and space, the world of matter cannot be placed in Malkuth. It is better to think of each of the four worlds containing its own version of the Sephirothic Tree. According to the school of Isaac Luria, all four worlds were originally completely spiritual in nature, but as a result of the cosmic catastrophe known as the "breaking of the vessels" the world of Assiah became contaminated with the fallen shards of the shattered Sephiroth which gave rise to the *qlippoth*, or husks. In this way, matter, which should have been forever separated, became mingled with the lowest world.

This system of four worlds is really a simplification of a bolder concept, developed in the 13th century—that each Sephirah contains within itself all the other Sephiroth in reflection. Moses of Burgos and Joseph Gikatilla taught that suspended from each Sephirah were myriad separate worlds unconnected with the orderly progress of emanation. Gikatilla numbered these worlds in the millions. Today we would think of them as alternate dimensions of reality.

It is possible to consider the nature of a Sephirah within a Sephirah—for example, to speak of the Geburah that lies within Tiphareth. In theory, this process could be carried to infinite lengths. In practice, it reached its limit in the writings of Joseph ibn Sayyah, who described in detail the Sephiroth within Sephiroth to the fourth degree, analyzing the Binah within Netzach within Hod within Chokmah, for example. Each new level considered increases the number of Sephiroth to be examined by a factor of ten. Even to carry the process to the fourth degree (10,000 Sephiroth) would require an almost superhuman application.

But this is not the end of the subtlety that is possible in considering the nature of the Sephiroth. Moses Cordovero

taught that each Sephirah revealed an infinite number of aspects, or appearances, that were determined mainly by its relationship with other Sephiroth. He identified six main aspects, which are worth presenting here since this level of sophistication is seldom touched upon in occult writings about the Kabbalah.

The six main aspects of each Sephirah are:

1. Its *concealed* aspect before its manifestation within the Sephirah that precedes and gives rise to it.
2. Its *apparent* aspect while coming forth from the Sephirah that gives it rise.
3. Its *independent* aspect while occupying its rightful place in the emanation.
4. Its *receptive* aspect as it takes on power from the Sephirah above it to manifest the succeeding Sephirah within itself.
5. Its *pregnant* aspect when it gathers its own power to emanate the succeeding Sephirah from within itself.
6. Its *active* aspect by which the succeeding Sephirah is emanated from within it.

These are only some of the more important shades of meaning within the individual Sephiroth. I have not even considered here their occult associations with the Tarot, the planets, the angels, the demons, the metals, and so on, but these associations are readily available in books about magic that rely on the Golden Dawn correspondences. Below I will take a look at the different arrangements Kabbalists have used to reveal various significant meanings of the Sephiroth in relation to each other.

Patterns of the Sephiroth

The glyph of the Sephirothic Tree is only one of the many patterns Kabbalists have used to express the collective meaning of the Sephiroth. It does not even hold the distinction of being the most important, although it has assumed a position of supremacy in the practical Kabbalah of modern magic. Some of these patterns are visual; others are conceptual, being made up of significant sets with specific sequences of elements.

The most important of the conceptual patterns is the set of the ten names of God that must not be erased. In the Golden Dawn current these are often written upon the glyph of the Tree, but it is the names themselves that are the Sephiroth. They should not be thought of merely as labels. Each name embodies the power of a different Sephirah. It is the common name for that Sephirah that is the label. Below are the ten names as they appear in the Golden Dawn system, with some minor differences:

1. *Kether*—Eheieh
2. *Chokmah*—Yah
3. *Binah*—IHVH (vocalized as Elohim)
4. *Chesed*—El
5. *Geburah*—Elohim Gebor
6. *Tiphareth*—IHVH (vocalized as Adonai)
7. *Netzach*—IHVH Tzabaoth (vocalized Adonai Tzabaoth)
8. *Hod*—Elohim Tzabaoth
9. *Yesod*—Shaddai (or El Chai)
10. *Malkuth*—Adonai Malkuth (or Adonai ha-Aretz)

Tetragrammaton (IHVH) was ordinarily never pronounced "Yahweh". When Jewish scholars encountered it in their studies they pronounced it "Adonai" (Lord), and referred to it as the *Shem Hammephorash* (the distinctive excellent name). When we consider that the list of names must contain ten different pronounceable forms, the meaning behind the substitutions and compounds becomes evident.

IHVH was vocalized "Elohim" in Binah and "Adonai" in Tiphareth. Even though it appears twice, it is sounded as two distinct forms. Usually the vocalization of Adonai does not appear written in Tiphareth because this is the common vocalization, and as such, is too well known to Jews to bother writing down. However, the less common vocalization of Elohim is written upon the circle of Binah after IHVH. This has been mistaken in modern occult texts as a compound name, to be

pronounced "Yod-He-Vau-He Elohim", but in my opinion, this is an error.

Since the vocalization Elohim is used for Binah, and Adonai for Tiphareth, when these forms recur in other Sephiroth it is necessary to add compounds in order to distinguish each from all the others. Thus the name of Netzach is pronounced "Adonai Tzabaoth" (Lord of Hosts), and the name of Hod is pronounced "Elohim Tzabaoth" (God of Hosts). The name of Geburah is Elohim Gebor (God Almighty) to distinguish it from the name of Binah. The name of Malkuth is Adonai ha-Aretz (Lord of Earth), or the alternate form Adonai Malekh (Lord and King). The double names for Yesod arise out of a difference of opinion. The *Zohar* asserts that Shaddai (Almighty) is the name of Yesod; contrarily, Joseph Gikatilla associates Yesod with the name El Chai (Living God). I prefer to follow the *Zohar* here.

By comparing this list with that usually given in magical texts, which usually copy that of the Golden Dawn, it seems likely that a confusion has been made of these names in modern occultism. I do not believe they have ever been accurately set forth by any other occultist. Aryeh Kaplan comes closest to giving the names correctly[5] but has not understood the necessity for compound forms.

Another conceptual pattern is based on the seven great patriarches of the Old Testament, who are called the "seven shepherds". In *Genesis Rabbah* it is stated: "The patriarches are the Chariot".[6] And the Chariot, of course, is composed of the Sephiroth. Each patriarch has a specific occult significance that embodies the essential power of one of the seven lower Sephiroth:

4. *Abraham* represents an abundance of love (Chesed).
5. *Isaac* embodies strict justice or judgment (Din).
6. *Jacob* possesses the attribute of mercy (Rahamin) which combines the previous two qualities.
7. *Moses* is the source of prophecy in Netzach.
8. *Aaron*, brother of Moses, is the source of prophecy in Hod. Moses and Aaron also signify Urim and Thummim.

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[5] *The Bahir*, page 143.
[6] Scholem, *Kabbalah*, page 111.

9. *Joseph* is the righteous keeper of the covenant who resists sexual temptation, and signifies Yesod, which is associated with the sexual organs.

10. *David* is the founder of the kingship of Israel, and as such is Malkuth, the Kingdom.

Another conceptual pattern is that of the ten ideal or archetypal numbers of Pythagorean philosophy, which found their way into the Kabbalah through the Neo-Platonic Jewish philosophers, many of whom could read and write Greek better than Hebrew. The Sephiroth thus correspond with the first ten Hebrew letters, which are used to represent the numbers from one to ten.

Alongside these conceptual lists, Kabbalists evolved a number of graphic patterns to express different meanings of the Sephiroth and their process of emanation from the godhead. One of the simplest is that of the circle expanding from a central point. Circular arrangements of the Sephiroth become increasingly common from the 14th century onward. The names of the Sephiroth were written as arcs of a single circle, or as spokes radiating from a central hub. An illustration of one of these "Sephiroth wheels" is given by Knorr von Rosenroth in his *Kabbalah Denudata*. (See Illustration 2).

Notice that the Sephiroth are written counterclockwise, beginning with Kether at the bottom of the wheel, and that the wheel is turning counterclockwise, to indicate an expansion or out-flowing from Godhead to the material world.

The Sephiroth were also expressed as a set of concentric circles nesting one inside the other. This latter pattern probably owes something to the medieval system of celestial spheres, which in their final evolution were ten in number, and something to the Gnostic aeons, which also reflected this concentric arrangement—Gnostic doctrines had a profound influence on the Kabbalah.

A stylized version of these nesting spheres shows the first letters in the Hebrew names of the Sephiroth drawn one inside the other. This expresses essentially the same idea as the concentric circles, but probably fulfilled the additional role of a mnemonic device—the Kabbalist using it needed only to glance at it to be reminded of the names and order of the Sephiroth. It occurs in the *Pardes Rimmonim* of Moses Cordovero, published at Cracow in 1592. (See Illustration 3).

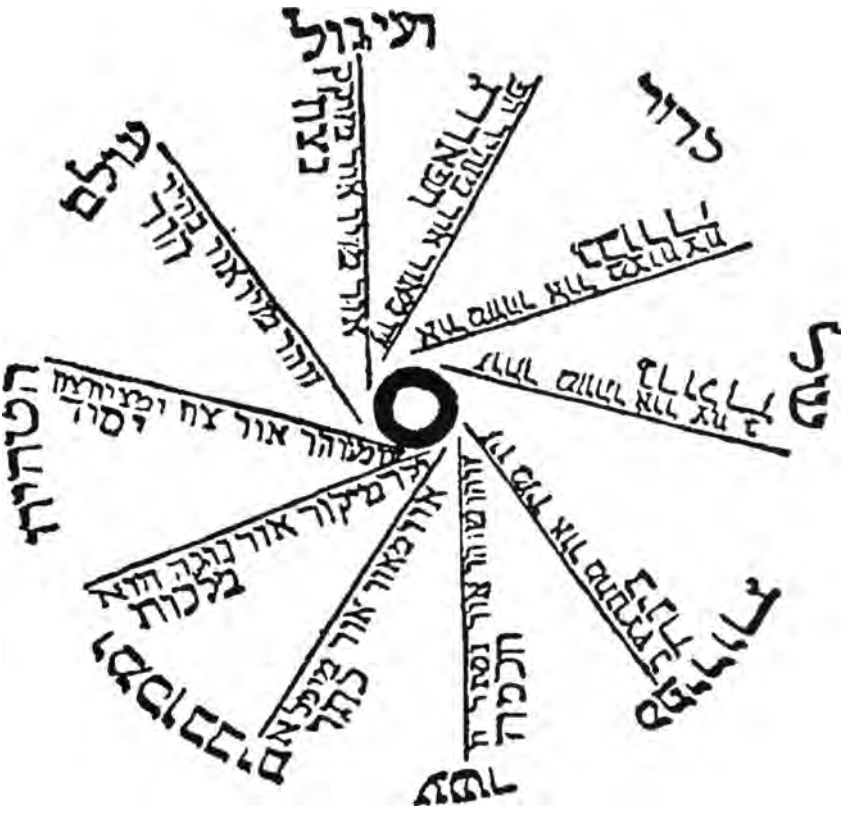

Illustration 2

The largest outer letter is a stylized Hebrew *Kaph* (Kether); the second is a *Cheth* (Chokmah); the third is a *Beth* (Binah); the fourth is another *Cheth* (Chesed); the fifth appears to be the final form of *Pe*, (Pachad—Fear), which is normally used at the end of words; the sixth is *Tau* (Tiphareth); the seventh is Nun (Netzach); the eighth is He (Hod); the ninth is *Tzaddi* (Tzaddik—the Righteous One); the tenth is *Mem* (Malkuth).

This glyph carries one other important message. Notice that it proceeds from outside to inside. This indicates that all Sephiroth emanate within the dimensionless and timeless point of Kether, which itself is one substance with the Ain Soph. Emanation is not an outgoing, but an ingoing, process from the divine perspective. It appears to be an outgoing process to human perceptions.

Several minor patterns involve Binah, the third Sephirah, in the role of Aima, the Supernal Mother, who is impregnated by Chokmah (Abba, the Supernal Father), and gives birth to the lower seven Sephiroth. This concept has a very Gnostic feel to it. Sexual imagery is common in the Kabbalah, and in times past was one of its most secret and controversial aspects. Chokmah is the seed sown in the "palace" (the womb) of Binah, and the lower Sephiroth are her children.

Sometimes this sexual imagery is veiled. Kether is said to be zero, or nothingness (the Ain Soph). Chokmah is the primordial point which has no size, and therefore no real existence, but which contains within itself all possibilities. Binah is the expanded circle which becomes a fountainhead, and the six Sephiroth from Chesed to Yesod are streams, or rivers, that flow from this fountain. Malkuth is the "great sea" into which all six tributaries flow. Alternately, Binah is said to be the roots of a tree that is watered by Chokmah, and the lower seven Sephiroth are the branches. Although these patterns may be represented graphically, they are intended more as mental models that reveal the productive aspect of Binah.

One of the most important glyphs of emanation is the supreme name of God, IHVH. This Hebrew name of four letters not only denotes Tiphareth, but holds within itself all ten Sephiroth. The very tip of the *Yod* (י), where it disappears into nothingness, represents Kether, the source of all, within the Ain Soph; the *Yod* itself is Chokmah, the masculine seed of creation; The first *He* (ה) is Binah, the fertile and productive fountain or

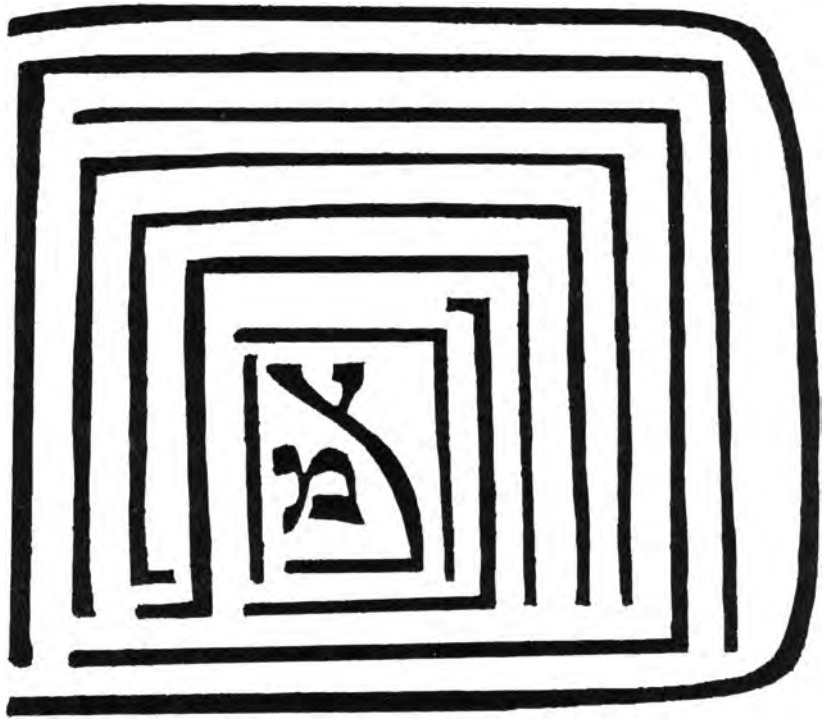

Illustration 3

womb; the *Vau* (ו) is Tiphareth, or because it is the sixth Hebrew letter and is used as the number six, the six Sephiroth from Chesed to Yesod; the final *He* is Malkuth, which has no independent power of its own, but only receives the light of the higher Sephiroth as the Moon receives the light of the Sun, and therefore is fit to be associated with the second *He*, which has already fulfilled its active role in Binah as the first *He*.

The most important of the patterns of emanation is the body of heavenly Adam, or archetypal man, who is called *Adam Kadmon*. This is not to be understood as a living being, or a spirit, but as the archetypal model of the universe. Various parts of the body of Adam Kadmon are identified with the Sephiroth. Kether is the head, Chokmah the brain, and Binah the heart. In the *Zohar* these supernal Sephiroth are assigned the three cavities of the brain "In the cavities of the skull three hollow places

are found wherein is located the brain".[7] Chesed is the right arm, Geburah is the left arm. Tiphareth is the torso. Netzach is the right leg, Hod is the left leg. Yesod is the sexual member of heavenly Adam. Malkuth is said either to represent the union of the whole body, as the reflection of all the parts would appear whole when seen in a mirror; or in the *Bahir* it is said to be the female companion to the male, since ideal man once consisted of male and female joined together.[8] (See Illustration 4).

It is seldom understood, although perfectly obvious, that the pattern of the Tree of the Sephiroth as used in the Golden Dawn and other branches of modern occultism, derives, not from any tree form, but from the form of the human body. The reason the Tree has three columns (a very untree-like shape) is because the human body has a left side, a right side, and a central spine. The left side of the Tree (Binah, Geburah, Hod) is the left side of the human body, and the right side of the Tree (Chokmah, Chesed, Netzach) is the right side of the body.

Adam Kadmon is sometimes called the "reversed tree" because, paradoxically, he stands upright with Kether at his head. The glyphs of the Tree are usually inverted, with their roots in the supernals and their branches in Malkuth. The glyph of Adam Kadmon thus indicates a flow of consciousness along the Sephiroth that is in a direction opposite to that which flows through the Tree. Heavenly man suggests integration, whereas the Tree suggests diversification. This inversion is further emphasized by the fact that the body of Adam Kadmon has the three masculine Sephiroth of the right pillar (Chokmah, Chesed, Netzach) depicted on the left side of the illustration, and the three feminine Sephiroth of the left pillar (Binah, Geburah, Hod) depicted on the right side of the illustration.

This inversion of sides on these two images (Adam Kadmon and the Tree) results from the fact that the figure of Adam Kadmon faces outward from its illustrations, whereas the Tree of the Sephiroth is shown from the back. In applying the glyph of the Tree to the human body, I believe it is necessary to think of it as seen from behind, in the same way that medical illustrations of the human heart show it from the *back*. Otherwise one will make the mistake of confusing the left side with the right.

There is an extensive literature based upon the occult anatomy of Adam Kadmon which traces in excruciating detail

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[7] Mathers, *The Kabbalah Unveiled*, Routledge & Kegan Paul, 1962, page 180.
[8] See Plato's *Symposium*, Sections 189-191.

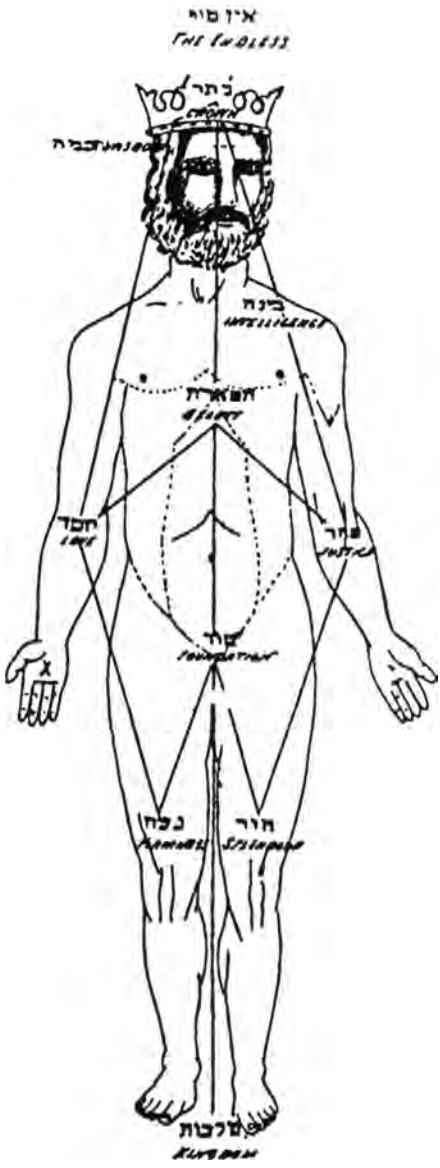

Illustration 4

the hidden meaning of all his parts and measures. Several of these texts from the *Zohar* appear in Mather's *The Kabbalah Unveiled*. They make for very tedious reading, and are likely to appeal only to those who are seriously intent on plumbing the depths of the Kabbalah. Those who persevere in unraveling this complex anatomical metaphor will be rewarded by many unexpected jewels of insight.

A truncated form of this same body pattern involves the fingers of the two hands, which may also be assigned to the Sephiroth.[9] As is true of the face, the hands express all the nuances of meaning present in the body at large. That is why they can be used to read the fortune through the art of chiromancy, which has an ancient lineage. In the Kabbalah they sometimes appear depicted side-by-side from the back, as in the accompanying illustration. (See Illustration 5).

Although the names of the Sephiroth are not explicitly written on the hands, there can be little doubt that this is one meaning they are intended to express. Each hand is spread in the form of the Hebrew letter Shin (ש), the famous Vulcan salute of Star Trek which Leonard Nimoy borrowed from the rabbi of his synagogue. The reason for this is found in the *Bahir*, which says: "The letter Shin looks like the roots of a tree",[10] specifically, the roots of the Sephirothic Tree growing out of Binah. On the back of the right wrist are the letters IH, the first two letters of Tetragrammaton. On the back of the left wrist are the letters VH, the last two letters of the Ineffable Name. Each finger spells out a Hebrew letter at length. From left to right on the illustration these letters are V, A, V, A, H; H, A, I, V, D.

They may seem random at first glance, but in fact they are the letters in the first of four forms of IHVH when the Name is written out at length: IVD HA VAV HA. These four extended forms of the Divine Name play a vital part in the Lurianic Kabbalah in the process of creation known as *zimzum*.[11] The numerical sum of this first extended spelling of Tetragrammaton is 45. Notice that the cuff on the right wrist has four points, and the cuff on the left wrist has five. Also, the numerical sum of IHVH is 26. Notice that there are fourteen shoots growing from the crown on the back of the right hand, and twelve from the crown on the back of the left, for a total of 26. The letters in the extended name spelled out on the right hand, IVD HA, also sum 26.

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[9] See *The Bahir*, Sec. 124.

[10] *The Bahir*, Sec. 81.

[11] See Scholem, *Kabbalah*, pages 129-135.

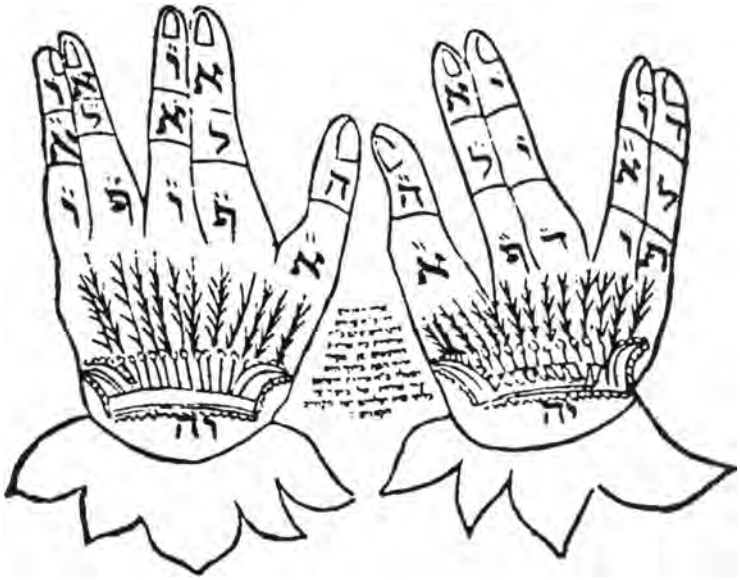

Illustration 5

Having examined some of the patterns other than the Tree used by Kabbalists to illuminate aspects of the Sephiroth, in the following sections we can take a close look at the nature and design of the Tree itself.

Origin of the Tree

The first specific reference to the Tree of the Sephiroth occurs in the *Bahir*. "All the divine powers of the Holy One, Blessed be He, rest one upon the other, and are like a tree".[12] Tree imagery occurs frequently throughout the *Bahir*. In this text the roots of the Tree are said to be watered by Wisdom, and the Tree itself encompasses only the Sephiroth from Binah to Malkuth.

Since the Sephiroth are said to rest "one upon the other", evidently the pattern of three pillars was not linked to the glyph of the Tree by the author of the *Bahir*, who seems to present the image of connected single branches, each arising out of the one that came before it. The glyph of alternate branches on a single

[12] *The Bahir*, Sec. 119—this is the translation of Gershom Scholem, which differs somewhat from that of Aryeh Kaplan.

stem sometimes occurs in the literature of the Kabbalah, as does the glyph of ten equal branches arising from a central point like the fronds of a palm tree. Robert Fludd managed to combine these two patterns in a single illustration of the Tree (See Illustration 6).

Sometimes the three supernals (Kether, Chokmah and Binah) are not arranged in a triangle, but are said to lie one above the other in a straight line. This arrangement seems to follow the anthropomorphic assignment of the supernals to the head, brain and heart of Adam Kadmon.

The image of a tree arises from the Tree of Life and the Tree of the Knowledge of Good and Evil that occurs in *Genesis 2, 3.* Kabbalists believed in an esoteric doctrine that explained the origin of evil based upon these two trees of Eden. According to this doctrine, evil was the result of failed attempts to form the body of Adam Kadmon using only the power of Din (Judgment) without the moderating influence of Chesed (Mercy). The harshness and imbalance of Din acting alone is the source of all the *qlippoth* (shells, or husks), who are known as the "bark of the Tree", a metaphor that originated with Azriel of Gerona (early 13th century).

This "emanation of the left" (because it arose from Din, or Geburah, which is on the left side of Adam Kadmon) was sometimes referred to as the "outer tree" and was associated with the Tree of Knowledge. Before the fall of mankind the Tree of Knowledge and the Tree of Life were one tree. The plucking of the apple from the Tree of Knowledge was thought by Kabbalists to symbolize the separation of the Tree of Knowledge from its fruit (Tree of Life). By this act of original sin the unified tree was divided "above and below". This act is known as "the cutting of the shoots" and resulted in the division of the power of Judgment (Din), representing the Tree of Knowledge, from the power of Mercy (Chesed), representing the Tree of Life. The division of these powers allowed evil to arise because it permitted Din to act independently from Chesed. Evil can continue to survive only so long as it receives fresh infusions of power from Din, but it is continually fortified by the sins of mankind. If mankind ceased to sin, evil would wither away to nothingness.

Occultists often refer to the *Tree of the Sephiroth* as the Tree of Life, but as can be seen from symbolism of the "cutting of the shoots", the tree of emanation contains within itself both the Tree of Knowledge and the Tree of Life. It is therefore more accurate to call it the *Tree of the Sephiroth*. However, the exclu-

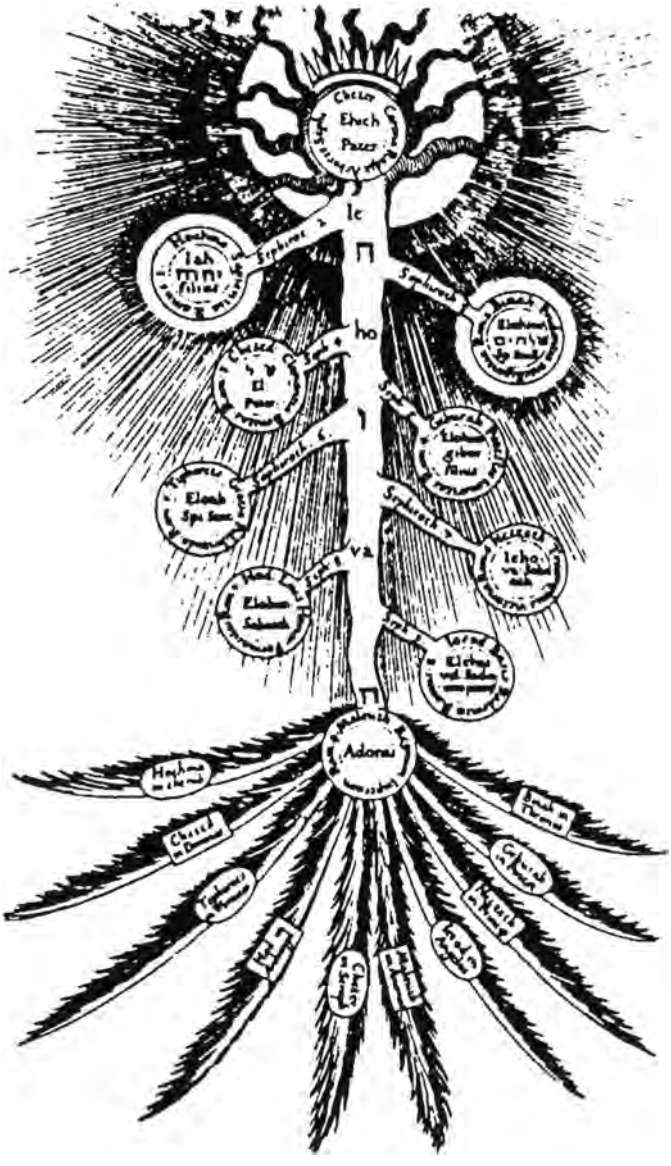

Illustration 6

sive connection of the Sephirothic Tree with the Tree of Life, although it is an error, is an old practice—it occurs in the *Bahir*, Sec. 98, for example, where the thirty-two hidden paths of wisdom (ten Sephiroth and twenty-two channels) are said to lie within the Tree of Life.

The Tree of Life was early on located in Yesod. Later it was said to lie within Tiphareth. It symbolized the Written Law of the *Torah*. The Tree of Knowledge was located in Malkuth and symbolized the Oral Law, which interprets the Written Law and applies it to life—thereby in a sense constricting or limiting it through the power of Din.

The reason for this placement is the parallel imagery that exists between the division of the trees and the division of the sexes. Originally humans were both male and female combined. After their separation they continually seek to reunite. Tiphareth is *Zauir Anpin* (literally the "short-faced one", which signifies a frowning, impatient face), who is an aspect of Adam Kadmon, and Malkuth is the bride of Zauir Anpin (literally *Nukba de-Ze'eir*—the "female of Zauir"). The occult significance of this placement of the trees is that the masculine Tree of Life continually seeks to wed and become reunited with its feminine half, the Tree of Knowledge.

This notion that all evil results from the power of harsh or severe judgment allowed to flow into the world without the balancing and moderating power of love, or charity, is particularly significant in our modern age. What is science, but the unrestrained application of human judgment, which divides and dissects the parts of the world into smaller and smaller bits, confining and restricting the living totality of our reality into narrow lifeless categories? Never in the history of the human species has the power of Din, the power of the left side, been so completely ascendant over the power of Chesed. Science is all Tree of Knowledge and no Tree of Life; all bitter root and no sweet fruit.

Structure of the Tree

As stated earlier, the familiar three pillars of the Tree of the Sephiroth (Right Pillar—Chokmah, Chesed, Netzach; Left Pillar—Binah, Geburah, Hod; Middle Pillar—Kether, Tiphareth, Yesod, Malkuth) derive from the placement of the Sephiroth on the body of Adam Kadmon. The structure of the modern occult

Tree is really a fusing of two images, that of the human body and that of the tree. In addition to the division of the Sephiroth into three pillars, there are many other groupings within the glyph of the Tree that reveal different aspects of the process of emanation.

Perhaps the most important division is into three and seven. This can be traced back to a statement in the *Pirkei de R. Eliezer*. "With ten sayings was the world created, and they were summarized in three". The upper three Sephiroth are said to be hidden—that is, they are so exalted that it is beyond the power of the human intellect to form any real concept of their natures. That is why the Tree is often said to be rooted in Binah, the lowest of these supernals. Our speculation about the Sephiroth effectively ceases at Chesed; we can go no higher.

This gulf of consciousness is symbolized by the Abyss, a theoretical division that lies between Binah and Chesed. Writing about the three supernals, Dion Fortune said that they are separated from the rest of the Sephiroth by the Abyss "which normal human consciousness cannot cross. Here are the roots of existence, hidden from our eyes".[13]

The lower seven Sephiroth are sometimes likened to the seven days of Creation (*Genesis 1-2*:*3*), and in this role are called the "seven Sephiroth of the building". Malkuth is particularly linked with the seventh day of rest, the Sabbath (for the Jews, Saturday), because Malkuth is passive and receives its nature from the radiance of the higher nine Sephiroth. Some Kabbalists associated the Sabbath with Yesod, but most linked it with Malkuth.

The lower seven Sephiroth also correspond to the six directions of space described in the *Sepher Yetzirah* (1:11): above, below, east, west, south, north. Malkuth they associated with the sacred palace at the center of everything.

Another very important division of Sephiroth within the Tree is into nine and one. The upper nine Sephiroth are assigned the parts of Adam Kadmon, while the tenth, Malkuth, is said to be either the sum of his parts, or his female counterpart. This division is expressed in the structure of the Tree, which consists of three triangles of Sephiroth, one above the other, with solitary Malkuth appended to the bottom of the lowest triangle.

This division of the Tree into three triangles each containing three Sephiroth, either arose or was encouraged by a desire

[13] *The Mystical Qabalah,* Ernest Benn Limited, London, 1935, page 42.

to divide the process of emanation into three levels or stages, that of *intellect* (Kether, Chokmah, Binah), *universal soul* (Chesed, Geburah, Tiphareth) and *nature* (Netzach, Hod, Yesod). Two divisions further emphasize these stages. The first is the Abyss, between Binah and Chesed, which is drawn completely across the Tree and separates the upper triangle from the middle triangle. There is a second gulf that lies between Tiphareth and Netzach, called in the Golden Dawn Paroketh, or the Veil of the Temple.[14] This crosses the Tree also, dividing the middle triangle from the lower triangle. To "rend the veil" in the Golden Dawn system is to attain an awareness of Tiphareth, which Dion Fortune says is "the highest sphere to which normal human consciousness can rise".[15]

There is another threefold division of the Tree according to the three parts of the human soul. The highest part, the *Neschamah*, is assigned the supernals (Kether, Chokmah, Binah). The middle part, the *Ruach,* is assigned the six Sephiroth from Chesed to Yesod. The lowest part, the *Nephesch*, is assigned to Malkuth. According to Golden Dawn teachings, the Neschamah is the highest aspirations of the soul, the Ruach is the mind and reasoning powers, and the Nephesch is the animal instincts. However, MacGregor Mathers quoting Eliphas Levi says that the Neschamah is the pure spirit, the Ruach is the soul, and the Nephesch is the plastic mediator.[16] Levi's definitions seem to be an attempt to reconcile these three parts of the soul with the three stages of emanation derived from Neoplatonism.

Another less common division of the Tree is into five upper *hidden*, and five lower *revealed*, Sephiroth. These groups are said to be in perfect balance. This division is probably based upon the two hands, each of which exhibits a mirror image of the other. It may also be related to the two pans of the balance.

The Sephiroth may be further divided into male and female. Those on the right pillar are predominantly masculine, and those on the left pillar are predominantly feminine. At the head of the right pillar is Chokmah, who is Abba, the Supernal Father. Chokmah impregnates Binah at the head of the left pillar. She is Aima, the Supernal Mother. The other strong polarity of sexes is between Tiphareth, who is Zauir Anpin (Microprosopus, the Lesser Countenance), and Malkuth, who is the Bride of Microprosopus, or the female side of Zauir. Another sexual

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[14] See Regardie, *The Golden Dawn*, Llewellyn, 1989, page 200.
[15] *The Mystical Qabalah*, page 50.
[16] *The Kabbalah Unveiled*, page 36.

polarity is between Adam Kadmon, who embodies the first nine Sephiroth, and his female aspect, who is Malkuth.

Any Sephirah can only be said to be overtly, or predominantly, of one sex or the other, because each within itself holds the potential for both sexes, and indeed for entire separate worlds of reality.

The Channels

The ten Sephiroth are linked to each other. Those that are higher affect those that are lower by their primary radiance, and to a lesser extent those that are lower influence those that are higher by the reflux of this primary energy. Each Sephirah is not equally joined to all other Sephiroth. There are closer bonds between some than between others.

Two primary metaphors have been used by Kabbalists to describe these links. The first is that of reflected light. It was developed only by Solomon Alkabez and Moses Cordovero, and is the less important of the two. According to this metaphor, in addition to the primary light that is relayed down the Tree through the Sephiroth, light is said to reflect up from the bottom to the top of the Tree, with each Sephirah acting as a kind of mirror. This reflected light may originate with any Sephirah. It is important because it stimulates additional aspects within each Sephirah it touches, and serves to consolidate the power of restrictive judgment (Din) within each Sephirah, since reflected light functions through a process of restrictive contraction rather than expansion.

The second more important metaphor is that of channels, which gained great popularity in the 14th and 15th centuries. A channel is created when one Sephirah looks upon another, in the same way one person will turn his face and regard the face of another person. When Sephiroth mutually regard each other, a pathway results that allows power to flow in both directions. It is these connecting channels that form the branches on the Tree joining the fruit of the Sephiroth.

Each Sephirah mutually regards several other Sephiroth, but not all other Sephiroth. The groupings of channels determines the possible courses by which the radiance can reascend the Tree. It can ascend upward along the inverse order of all twenty-two channels, but this requires considerable backtracking. In Golden Dawn-based occultism this winding course is

known as the *Way of the Serpent*, because on the altar diagram of the Golden Dawn a serpent winds itself up the glyph of the Tree so that it touches in inverse order all twenty-two channels. In fact, this was once the veiled method used to convey the occult order of the channels, which are now usually shown labeled with the Hebrew letters or the Tarot trumps.

The light can also ascend up lateral channels connecting Sephiroth that are not adjacent in this sequence. For example, on the glyph of the Tree used by the Golden Dawn, a ray connects Malkuth, the tenth Sephirah, with Netzach, the seventh Sephirah, allowing the reflux of light to bypass Yesod and Hod on its return journey.

Ideally the light descends and reascends through the channels without ceasing. However it can be interrupted by sin (imbalance), either on an individual or collective level. This interruption is known as the "breaking of the channels". It is possible for some channels to be broken by specific sins, yet a way still may lie open for ascent by means of lateral channels. Only if there is a complete severing of channels across the entire Tree is the rise of the light halted. The channels can be restored by means of prayer and good works. At the time of the Resurrection all channels will lie open.[17]

The magicians of the Golden Dawn held that it was possible for human beings to follow the reascent of the light of spirit with their consciousness by attuning the mind to the specific vibration or quality of the light as it passed through each successive channel on its rise. In this way the rising light would bear them up with it. Even if certain channels on their personal Trees were closed due to sin (that is, an excess of Din), it might be possible to bypass these blockages by using alternate channels, and eventually to open the clogged channels once again. This meditative process is commonly known as "pathworking".

There are many different layouts for these channels on the Tree. That used by the Golden Dawn, following the pattern of Kircher, is only one of them. The most frequent difference I have noticed is the absence of channels connecting Malkuth with Hod and Netzach. On most glyphs of the Tree it is necessary to ascend through Yesod before gaining access to Hod or Netzach.

Some versions of the Tree do not show all the horizontal channels used in the Golden Dawn. The famous image of the Tree that appears as the frontispiece of *Portae Lucis* (Augsburg,

[17] See A. E. Waite, *The Holy Kabbalah*, University Books, New Jersey, 1960, page 335, note 3.

1516), which is a translation by Paulus Ricius of a work written by Gikatilla, omits the lateral channel that connects Chesed and Geburah, and also the one that links Netzach and Hod.

Occasionally channels that do not appear on the Golden Dawn version of the Tree are added in alternate versions. For example, the Tree that appears in a Kabbalistic text called *Pa'amon ve-Rimmon*, published at Amsterdam in 1708, shows channels connecting Binah with Chesed, and Chokmah with Geburah. In the Golden Dawn—Kircher Tree no such channels exist—there is no way to ascend directly from Chesed to Binah, for example. This omission renders it impossible to rise through the Sephiroth in the inverse order by which the light descended through them. It seems to me that there should be some way to travel from Chesed to Binah in ascending the Tree, since the light goes from Binah to Chesed on its descent, following a zigzag course known as the *Way of the Lightning*.

The number of channels has varied as greatly as their placements. In the many versions of the Tree I have encountered over the years I have counted a low number of seventeen and a high number of twenty-four. Twenty-two channels seems to be the most popular number, presumably because there are twenty-two Hebrew letters.

All the preceding diversity serves to show that the glyph of the Tree used in the Golden Dawn system of magic is only one of many. It seems futile to attempt to argue that it is somehow better than all the others; that it is the single correct Tree, and that all those that have been used by Kabbalists down through the centuries are somehow incorrect or incomplete. Rather, it should be regarded as only one of many possible patterns that fulfills certain specific requirements of the Golden Dawn system. Other "trees" can yield other insights, and should be investigated by those who seek a complete gnosis of Kabbalah.

ABOUT THE AUTHOR

Donald Tyson was born on January 12, 1954, in Nova Scotia, where he presently lives and writes. He began a serious study of magic when he became convinced that the explanations offered by organized religions and science were insufficient to describe the organic wholeness of the world. In his books he redefines magic in terms that allow a rational person to seriously consider it as a tool for investigating and changing personal reality. His own magical system, set forth in his book, *The New Magus*, is an evolution of the magic of the Golden Dawn.

Among his many interests are amateur astronomy and the construction of traditional magical instruments. He is the inventor of rune cards and rune dice, and the author of *Rune Magic, Ritual Magic*, and *How To Make and Use A Magic Mirror*. His two most recent books are the occult novel *The Messenger,* and an annotated and corrected edition of *The Three Books Of Occult Philosophy* by Henry Cornelius Agrippa.

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This Holy, Invisible Companionship:
Angels in the Hermetic Qabalah of the Golden Dawn

Adam Forrest

> *Each of them had also an Angel Who had been given unto him by God, and ordained to be his Guardian. I beheld also... another advantage of this holy, invisible Companionship; to wit, that the Angels were not only Guardians but also Teachers unto the Elect. They often give to them occult knowledge of divers things, and teach to them deep, secret Mysteries of God.*
>
> —Jan Amos Komensky,[1] *Labyrinthum Mundi* (1623)

Theosophia: *Understanding the Angels*. The Hermetic Order of the Golden Dawn teaches its Initiates and Adepts that their Magical Work is inextricably associated throughout its course with psycho-spiritual Beings which it calls by the dramatic and romantic name of Angels.

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Angels, etymology as well as tradition tells us, are "Messengers". The English word Angel derives from the Greek *Angelos,* which itself translates Hebrew *Melakh*, both meaning literally "a Messenger"—but a Messenger of whom or what? According to the tenets of Hermetic Qabalah, nine-tenths of both Macrocosmos and Microcosmos is occult, hidden from what William Blake called the "single vision" of our usual mode of perception. To put it another way, one-tenth of the universe as of the human being is the body, nine-tenths is the soul. And Angels are the Messengers of the Soul.

The importance attached to Angels in the Hermetic Qabalah is also related to the defining difference between Mysticism and Magic.

The Mystic is focused unswervingly on the perfection and beauty of the One, the ultimate Goal of spiritual practice, and considers all intervening levels of reality and evolution to be at

[1]Perhaps better known by the Latin form of his name: Comenius. Komensky was a famous Bohemian spiritual seeker and educational reformer. In the quotation above, he describes a group of Rosicrucian Adepts. -APF

best stepping stones to the One and at worst potential vices, Sirens or Archons to seduce the Aspirant from his true objective. In pursuit of this goal, the Mystic strives ever to transcend the world, separating himself from its enticements, diversions, and dangers. He may even remove himself physically from the world by entering a cloistered community or by choosing the radical isolation of hermitage.

The Path of the Magician is very different, though it leads to the same end. The Magician, though his Quest is oriented clearly towards the One, is by vocation a Pilgrim, a dedicated Traveler who values the rich diversity of the realms through which the Path leads, commencing with this physical world where his Quest begins. The Magician strives to fully encompass both the outer and the inner worlds in a sacramental relationship by which his experience of both the world and himself is made holy.

The Angels are the inhabitants of the realms through which the Pilgrim travels on his Path.

One definition of Angel employed in the Hermetic Qabalah of the Golden Dawn is "an intermediate Intelligence between the human and the One in the Great Chain of Being". And in the words of Marsilio Ficino, the father of the Hermetic Renaissance:

> *All the Intelligences, whether They are Those of the highest rank and superior to the Souls, or Lower and part of the Souls, are so interconnected that, beginning with God Who is Their Head, They proceed in a long and uninterrupted Chain, and all the higher ones shed Their rays down on the lower.*

The Angels are Muses to inspire and illuminate all parts of your life.

Another factor contributing to the importance of the Angels in Magical Work is the relationship of the human Magician to his Higher and Divine Genius, known more commonly as the Holy Guardian Angel in the English-speaking Magical world since Mathers translated *The Sacred Magic of Abramelin the Mage*. For all of his Work with the various Angels attunes the Adept in greater harmony with the Angelic Plane of Yetzirah, and prepares him in innumerable ways for the Angelic Epiphany, the Golden Dawn of the Angelic Knowledge and Conversation.

Angels and Gods

Not since the days of Alexandria has there been such a high proportion of polytheists in the Temples and Lodges of the Western Mystery Schools as there is today. It is therefore of particular importance that teachers in the modem Schools make clear to the Fratres and Sorores that many of the holy Beings referred to in terminology derived from the radical monotheism of Judaism, Christianity, and Islam as Angels and Archangels may accurately be—and indeed, as we shall see, were by the ancients—identified in polytheistic terminology as Gods.[2]

In the world of Late Antiquity, Judaism, Christianity, and Paganism, along with their Angels and Gods, came together in a brief creative synthesis in the Hellenized urban centres of Roman Egypt. Several important collections of writings from that synthesis survive, including the *Corpus Hermeticum,* the Gnostic *Nag Hammadi* library, and the *Graeco-Egyptian Magical Papyri*. The Papyri in particular demonstrate the willingness of the polytheistic worldview to accept and assimilate the Gods and Angels of Judaeo-Christian religion.

The *Mimaut Papyrus* (*PGM III,* also known as *Louvre Papyrus 2396*) opens with a long, complex ritual Invocation of Rê-Heliôs-Apollôn, which includes the following Hebrew-influenced section:

> *I am Adam the Forefather*; *my name is Adam*. *Perform for me the deed DD, for I summon Thee by the God Iaô*, *by the God Abaôth*, *by the God Adônai*, *by the God Michael, by the God Souriel*,[3] *by the God Gabriel, by the God Raphaêl*...

Another Invocation of the Sun in the same papyrus calls on Helios in these terms:

> *Lord of Dawn*, *Fiery Risen One*, *Titan*, *I summon Thee*, *Fiery Angel of Zeus*, *divine Iaô*...

The Mimaut Papyrus also contains a dual Solar and Lunar Ritual Invocation of Phoibos Apollon to obtain a precognitive vision. The Solar portion of the Working invokes the authority of

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[2] The Golden Dawn has from its inception combined polytheism and monotheism in a theological /theosophical schema that might be described as ultimate monotheism, which holds that the Divine manifests in many emanated numinous Forms (Gods, Archangels, Angels, Intelligences, Spirits, etc.), but that ultimately all may be traced back to the One Divine Source. —APF

[3] A variant of *Ouriel*. —APF

"The Holy Spirit, the Angel of Phoibos", and the Lunar portion invokes Thôth as *megistos Archangelos*, "the greatest Archangel".[4]

Next we turn to the Great Magical Papyrus of Paris (*PGM IV*). One invocation for a Blessing from the Sun God identifies Hêlios, Father of the World, with the Hebrew Yahweh, and calls on Him by an esoteric Hundred-Letter Name, proclaiming that His Name is "held sacred by all the Angels". The Solar Hêlios-Yahweh, "He Who Shineth at Jerusalem", is also identified as "God of Gods"[5] and as "Thou Who didst create the Gods, Archangels, and Decans".

Elsewhere in the Great Magical Papyrus of Paris, we find a *Composition to the Waning Moon*, which addresses Sêlenê-Persephone, the Moon Goddess, as the partner of the Sun God, Hêlios-Osiris (i.e., the Egyptian Rê-Osir), and offers the following equation of the Solar God Osiris and the Solar Archangel Mikhael:

> *Mistress... Who sitteth beside Lord Osiris, Michael, Archangel of Angels, the God Who Lighteth the Way.*

Even within the radical monotheistic traditions, certain of the Hebrew Angels have for millennia been called *Elohim* and *Bene Elohim*, meaning the "Gods" and the "Children of the Gods". The true meaning of these names has never been suppressed in the Esoteric Tradition, even during the period of the Inquisition, when the Church was engaged in its bloody war against "heresy". Heinrich Cornelius Agrippa, for example, accurately translated them into Latin as *Dei* and *Filii Deorum*. Even more daringly, Agrippa's mentor, the Abbot Johannes Trithemius, wrote a treatise on the seven Planetary Archangels in which he calls them *Secundei*, a Latin neologism meaning "secondary Gods".

The awareness of the divinity of the Angels was preserved in the Western Tradition, and in one of the nineteenth century Flying Rolls for the Subgrade of Zelator Adeptus Minor, there is the unambiguous statement: "BRIAH [sic] is creative and originative, and to it certain Great Gods called Archangels are allotted".[6]

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[4] Note the relationship of this title to His common epithet of *Trismegistos*, "Thrice-Great".—APF

[5] As Yahweh is called "El Elim" in the *Book of Daniel* and "Elohim of the Elohim and Adonai of the Adonim" in the *Book of Deuteronomy* and the *Psalms*.—APF

[6] Published in Regardie (ed.), *The Golden Dawn*, vol. iv, p. 64 (Llewellyn paperback ed. p. 488).

Yetziratic Imagery

In the Skrying or visionary Work which is such a vital component of the Order system, the Astral Forms or Images through which the Initiate interacts with the Angels and other Powers are obviously of great importance. In vision, the Archangel Gabriel once explained Yetziratic Images to an Adept of the Order thus, "*The Archetypes within the Briyatic levels of your mind are as wardrobes*, *the Yetziratic contents of which We don as Magical vestments*; *that is*, *from which We—and you—mould the Forms in which We come before you*".

These Images may be classified into two principle types, *Mantic* and *Telesmatic*. Mantic Images—also sometimes referred to as *Oneiric* ("Dream") Images—are those Forms which the Powers assume spontaneously without the conscious intervention of the Skryer. Telesmatic Images are those which are consciously constructed by the Magician.

The advantage of Mantic Forms is the richness and revelatory power of such Images—generated by the Alchemical interaction of the evoked Intelligence with the unconscious mind of the Magician at that unique moment in his or her life—to speak to deep levels of the Magician's mind. The disadvantage of the Mantic Images is that the ever-present Astral possibility of illusion and deception is far more likely to manifest within these spontaneous Forms than in the more formally structured Telesmatic Images, and therefore they require more rigorous application of the Testing Tokens.[7]

Telesmatic Images may be further subdivided into General and Literal Images. *General* Telesmatic Images are consistent, symbolically coherent Images of the Archangels or other Powers formulated in accordance with the system of correspondences employed in the Esoteric Tradition. *Literal* Telesmatic Images are living Sigils, employing the correspondences of the individual Letters of the Name of the Being to synthesize a composite Form for its manifestation.[8]

An example of a Literal Telesmatic Image is the following for Gabriel, the Archangel of Yesod:

> The Name of Gabriel is a Hexagrammaton, *Gimel-Beth-Resh-Yod-Aleph-Lamed*. One Literal

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[7] Notes on the Testing Tokens follow the discussion of the Images.—APF

[8] It is of great value, especially when developing one's initial competence with the formulation of Literal Telesmatic Images, to visualize beside the Image as it were a Key to its synthetic Form, the luminous Letters of the Name of the Intelligence being evoked.—APF

> Telesmatic Form of the Archangel has a luminous blue Moon for a head (ג = Luna), the yellow-clothed chest and arms of a *jongleur* with a caduceus blazoned on the breast (כ = Mercury), an abdomen girded in an orange belt studded with golden suns (ר = Sol), thighs covered by a yellow-green skirt or kilt with a pattern of stylized wheat (י = Virgo), calves wearing yellow greaves with embossed Air Triangles (א = Air), and feet wearing green sandals blazoned with the symbol of the scales (ל = Libra).

There is, in addition, a third type of Image, the *Phosphoric*,[9] which partakes somewhat of the nature of both the Mantic and the Telesmatic Image. The visual metaphor of the Phosphoric ("Lightbearing") Form is more that of energy than matter. As a result, the Phosphoric Image is more abstract than either the Mantic or Telesmatic, and is therefore more difficult of description.

By way of example, a Phosphoric Image of Raphael, the Archangel of Tiphereth, is:

> A vast Being of golden Light in the approximate shape of a human being. Two great beams of golden Light pass through the Angel in the form of a luminous Cross, and at the heart of the Cross and of the Archangel, the Tiphereth Centre is a gentle healing Sun of white and rose-pink brilliance. Rose-coloured Spheres mark Its other Middle Pillar Galgalim,[10] save for Kether above, which is a Sphere of perfect Divine White Brilliance that shines with the undeniable, Immanent Presence of God. In the headlike portion of the Archangelic Form, a triangle of three violet Lights suggests eyes, and a corona of shimmering rose and gold rays suggests a flowing mane of hair. Fine rays of violet and white run throughout the Figure, and It is surrounded by a Spherical Aura of rose-coloured

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[9] Also known as *Photic* or *Noetic* Images.—APF

[10] The Galgalim or "Whirlings", refer to the Sephirotic centers. This term more accurately describes the energy centers for Western Qabalistic workings, rather than the often misapplied Eastern term of "chakras".—CC & STC

> Light, through which waves of golden yellow, salmon, and amber pulse rhythmically.

Specimens of Phosphoric Images may be seen in the paintings of Frank Eden, Marvin Richard Gratiot, Gaile Campbell, Ethelwynne Quail, Ruth Sharkey, and Angela Meeson, the artists who have illustrated the books of the Theosophical visionary Geoffrey Hodson.

Testing Tokens

The Testing Tokens, or Signs of Probation, are Signs and Sigils employed by Adepts to ensure the veracity of their perceptions in the Spirit Vision. For example, any Being of the Inner Planes who works with Initiates in the Great Work should gladly return the Neophyte Signs; any Being of Elemental Water should be able to return the Practicus Grade Sign; and any Intelligence of Angelic nature should be able and willing to return the LVX Signs.

As his primary Testing Tokens on the Astral, the Adept employs the Signs of the Wanderers (that is, symbols of the Planets, either the corresponding Hebrew Letters or the conventional Planetary Sigils). For example, if the Adept suspects that a particular Image encountered is perhaps being distorted from its true import by memories of a painting or film he or she has recently seen, he or she would test the Image with a Saturn Token (for memory) by tracing in White Light before the Image either the Letter ת or the Saturn Sigil.

For the Adept, every Testing Token is a Sigil of Mêet,[11] of Truth, and a form of the *Sigilium Dei Emeth*, "the Seal of God which is Truth", and every time he employs a Testing Token, he strengthens that virtue, that power, that aspect of Truth, within himself.

For the greatest efficacy, the Adept employs the Vibratory Mode of Testing. He visualizes the Letter or Sigil in white Light in his Tiphereth Centre, then uses the Vibratory Formula of the Middle Pillar to project the Letter onto the Image being tested while vibrating the corresponding Divine Name.

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[11] Also known as Maat.—APF

Varying Systems of Sephirotic Angelology

Let me take this opportunity to insert a disclaimer before we undertake our exploration of the Sephirotic Angels. This material is not presented as the definitive description of the Angels of the Tree. The Angels manifest in the Airy, communicative, adaptable World of Yetzirah, and assume various Forms in response to our human needs and expectations; Orders and Traditions other than the G∴D∴ work with great success with varying lists of the Angels, and a rainbow of different conceptions of the various Angels.

That being said, this is the Angelic system of the Hermetic Order of the Golden Dawn, and it has proven itself time and time again to be a rich and fruitful approach to Working with the Angels of the Tree.

Angels of the Sephiroth

The most significant Angelic hierarchy for the Hermetic Qabalist is that of the ten Sephiroth of the Tree of Life, for this metaphoric Tree is also the sacred Mountain of Initiation which we prodigals may ascend to establish contact once more with our Supernal home.

The purely theoretical Qabalist—the armchair Magician—is sometimes perplexed by the practicing Theurgic Magician's tendency to discuss the Tree from Malkuth to Kether, in what seems to the theoretician to be reversed order. The system of Grade notation in the G∴D∴ may help explain this seeming contradiction. The two numbers in the equations assigned to the Sephirotic Grades (e.g., the 1=10 assigned to Zelator) represent two polar and complementary perspectives on the Tree. The number in the Circle (e.g., 1) is drawn from the Ascending Scale of Sandalphon, which represents the view of the Tree from Malkuth; the number in the Square (e.g., 10) is from the Descending Scale of Metatron, which offers the perspective from Kether. In terms of classical Qabalah, these complementary Scales may be considered as the Scale of *Bereshith* and the Scale of *Merkavah*. Bereshith is the heart of Qabalistic *theoria* and Merkavah of *praxis*. As the Angels are an intensely practical element in the Work of the Magician, we will employ the Scale of Sandalphon, and meet the Sephirotic Angels in ascending order from Malkuth to Kether.

MALKUTH:
Sandalphon

Sandalphon is the great Archangel of Malkuth, and bears the title *Malkuthael*. As such, She is the life-transforming Archangel of Initiation, Equilibrium, and the Middle Pillar. She also has a particular power to speak to the human soul through the immense beauty of the natural world; She may justly be called the *Anima Mundi*.

General Telesmatic Image: Sandalphon may be visualized in the Form of a woman of maturity, grace, and power, having mighty black and white feathered wings, and wearing robes of citrine, olive, russet, and black with a white Greek Cross upon the breast. The sacred Hexagram may be discerned in the brilliant white nimbus which shines about Her head. She stands in a circle of stones; the land before Her is in Spring, that behind Her in Autumn, that on Her right hand is in Winter, and on Her left hand in Summer. The Archangel may appropriately be visualized with various Implements, depending on the Working at hand, including a Lamp, a Cubic Stone, a Key, and a Cornucopia. Sandalphon is the particular Guardian of the evolving human race. The all-embracing sense of love which She radiates is itself an initiation.

Mantic Images: Sandalphon Malkuthael appears in many Forms, including a shepherdess, a queen, and the Angelic Form depicted on the Tarot Trump, *The Universe.*

The Angelic Triad of Malkuth

Though Sandalphon is the true Archangel of Malkuth, some detailed Hermetic Angelologies list a Triad of Angels for Malkuth—*Sandalphon*, *Metatron*, and *Nephesh haMeshiach*.

The first two of these are the classic Angelic pair of Sandalphon and Metatron, Who correspond to Boaz and Yakhin, the Two Pillars of the Temple. In the Hall of the Neophytes, the great equilibrating Goddess Mêet divides Herself into the *Mêeti*, the "Two Truths", to form the Two Pillars between which the Neophyte may find the Middle Way which is the Path of Return. So Sandalphon also divides Herself into the *Kerubayim*, the "Two Kerubim", Sandalphon and Metatron, to perform the same service for the Initiate.

The *Nephesh haMeshiach* is the "Lower Soul of the Christos"; it is the human Adept linked in communion with his Higher

Self. Established in the Middle Pillar between the two Equilibrators Sandalphon and Metatron, like Osiris between Isis and Nephthys, the awakened Adept is the Nephesh of the Christos, Whose Ruach is the Adept's own Higher and Divine Genius.

The three Angels of Malkuth preside over the three stages of the Adept Work which may be performed by incarnate Magicians: Sandalphon watches over the Work of the Adeptus Minor, the Nephesh haMeshiach corresponds to the Adeptus Major Work, and Metatron personifies the Work of the Exempt Adept.

Ishim

Each Sephirah has attributed to it a class of Yetziratic Angelic Beings Who partake of the nature of the Sephirah, and can facilitate the Work of Initiates in that Sphere. This class of Angels is known as the Host (Hebrew *Tzaba*, pl. *Tzabaoth*), Choir, or Order of that Sephirah.

Many Angelologies—those deriving from the influential early Christian Neo-platonist who wrote pseudepigraphically as Dionysios the Areopagite—list only nine Hosts of Angels rather than ten. When applied to the Tree, this truncated list leaves Malkuth without an Angelic Host. The nine-Host position is related to the idea mentioned at the beginning of our discussion that Angels are Messengers of the nine-tenths of the universe concealed from our mundane senses.

However, many other Angelologies, including that of the Golden Dawn, identify a tenth class of Angels, attributable to Malkuth. This tenth Angelic Host is the *Ishim*[12] ("Flames"), also known as the *Mesharthim*[13] ("Ministers/Attendants"). The identity of this unique Host—sometimes considered Angels and sometimes not—is connected to the concept of the Nephesh haMeshiach, for the Ishim are those human beings who are dedicated to the service of the Light; who are the Ministers and Messengers of the Spirit.

The early Rosicrucian Heinrich Khunrath hinted at this esoteric doctrine of the human identity of the Ishim through a bit of Hebrew wordplay when in his Angelology he spelled Ishim not אשים, "Flames", but אישים, "Men".

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[12] Heb. **אשים**, *Ishim*; sing. **אש**, *Esh*. See *Psalm* 104:4. Ishim is translated literally into Greek as Φλογαι, *Phlogai*, by the author of the *Epistle to the Hebrews* 1:7.—APF

[13] Heb. **משרתים**, *Mesharthim*; sing. **משרת**, *Meshareth*. See *Psalm* 104:4. Mesharthim is translated literally into Greek as Λειτουργοί, *Leitourgoi*, by the author of the *Epistle to the Hebrews* 1:7.—APF

We can find the concept of humans as Angels expressed for millennia in the Esoteric Tradition. One of the most interesting ancient statements of this idea is found in a Second Century CE oracle of the God Apollon pronounced at one of His Temples in Asia Minor in response to a question on the nature of Deity. The query was posed by an embassy from the city of Oenoanda, who so valued the response that it was engraved on a public altar in their home city. This, in part, is what the God proclaimed:

> *Self-born*, *untaught*, *without mother*, *unperturbable*, *Granting a place to no Name*, *Many-Named*, *Fire-Dwelling*, *Thus is God*. *We are a portion of God*, *His Angels*. *Thus to the Inquirers about the nature of God*, *The God responded*.

YESOD

Gabriel

The Archangel of Yesod is Gabriel, and in this office may be specifically identified as *Gabriel Yesodel.* Gabriel's Name comes from the same Hebrew root (גבר) as *Gevurah* and *Elohim Gibor*, and reminds the Adept of the special relationship between the fifth and ninth Sephiroth explored by the Adeptus Major.

Gabriel Yesodel serves a triple function, like the Keryx of the Outer Order, as Annunciator, Guardian, and Guide. As the Annunciator, Gabriel is one of the key Oracular Powers on the Tree. Yesod being the Sphere of Dreams, Gabriel is particularly likely to speak to the Magician in or through dreams.

Gabriel Yesodel is also the Archangel of the Portal Degree, and mediates the powerful influx of Spirit in that Degree into the previously Elemental Work of the Initiate. In some esoteric Christian Traditions, the involvement of Gabriel with Spirit in Yesod has lead to an identification of the Archangel with the Holy Spirit.

General Telesmatic Image: Gabriel Yesodel is visualized as a woman wearing flowing violet robes, and having mighty wings of violet and yellow. She is surrounded by golden Light, and has a white Nimbus about Her head. The Archangel may appropriately be visualized with various Implements, including a Lotus Wand, a Magic Mirror or Skrying Crystal, an Orb, or a Lamp. She may be visualized against a night sky, or standing in a vesica-shaped Portal of Light.

Mantic Images: Some of the numerous Forms under which Gabriel has appeared are a high priestess enthroned, a Pythian prophetess, a Muse, a queen in a lunar barge, a prophet crowned with the disk and crescent, a white owl, and a white mare.

As the Ruler of the Angelic Host of Yesod, the Archangel is entitled *Gabriel Kerubiel*.

Kerubim

The Angelic Host of Yesod is the Kerubim. We will be considering the Kerubim in far greater depth than the other Tzabaoth, as They are the Angels most employed in the Work of the Golden Dawn.

The Kerubim occur from the earliest days in the sacred art of both Mesopotamia and Egypt, and Their most ancient symbolic Form is that of human-headed beasts, i.e., Sphinxes.[14] The animal portion of these archaic Kerubim is always either bull or lion, and They often have the wings of an eagle. Even in anthropomorphic Form, Sandalphon and Metatron are frequently depicted with bull horns. The horns are on one level the horns of the crescent Moon, and on another, the great Yesodic generative powers of the bull.

The Angelic Order of the Kerubim, stationed at Yesod on the threshold between Asiyah and the Higher Planes, are Angels of Liminality. Their Work is to govern interaction between the Inner and the Outer Worlds, by serving as Guardians, Heralds, Equilibrators, and Guides.

As Liminal Angels, the Kerubim exercise a particular influence in the Work of the Liminal Degrees—Neophyte before the First Order, Portal before the Second Order, and Bridge before the Third Order.

At the Fall, the Kerubim were stationed (as illustrated in the emblematic diagram of *The Garden of Eden After the Fall*) at the liminal Abyss to separate the Supernals from the effects of the Fall; in this role, They are the *Tzophe Shamayim*, the "Sentinels of the Heavens". In the Temple of Solomon, the Kerubim were depicted on *Parokheth*, the liminal Veil of the Holy of Holies. They also guarded the liminal Outer entrances to the

[14] Our word *Sphinx* is Greek, meaning "Strangler". The name comes from the tale of the lethal riddling Sphinx overcome by Oedipus, surely a confused account of a Guardian Kerub, based on a misunderstanding of Levantine or Egyptian myth. The beautiful Sphinx at Delphi, a gift of the people of Naxos, shows that the Greek world was also aware of the benevolent aspects of the Kerubim.—APF

Temples of Egypt and Mesopotamia (see the Angelic Working called *The Wardens of the Sword*).

One of the most common manifestations of the Kerubim is as the great Dyad of Sandalphon and Metatron. These two holy Kerubim are the Sentinels of the Briyatic Mother Temple, described in a contemporary redaction of the Golden Dawn Neophyte Ceremony as "that Archetypal Temple of Light of which all other Temples are but imperfect reflections". Sandalphon is the Great Feminine Kerub, corresponding to the Black Pillar of Boaz, and Metatron is the Great Masculine Kerub, corresponding to the White Pillar of Yakhin.

The Two Kerubim are the Angels of the *Devir*, the Holy of Holies of the Hebrew Tabernacle and Temple. One vast pair of Kerubic Images spread Their wings from wall to wall of the Devir, and a smaller pair stood at the two ends of the Ark itself, and between Them was the *Kaporeth*, where the Presence of Yahweh manifested.

In a Solar Invocation in the Magical Papyrus entitled *The Monad* or *Eighth Secret Book of Moses* (*PGM XIII*), there is the following declaration by the Magician who has assumed the Godform of Yahweh:

> *I am He Who is upon the Two Kerubim*, *between the Two Natures—Heaven and Earth*, *Sun and Moon*, *Light and Darkness*, *Night and Day*, *Rivers and Sea*.

And a variant of the formula at the end of the same text says:

> *I am He Who is upon the Two Kerubim*, *at the Middle of the Universe*, *between Heaven and Earth*, *Light and Darkness*, *Night and Day*, *Rivers and Sea*.

These quotations demonstrate the vital Work of the Kerubim as not only Guardians, but also as Equilibrators, balancing the complementary opposites and thus defining the Centre, the Place of Balanced Power.[15] A practical Theurgic manifestation of this Formula is in the Work of the Practicus Adeptus Minor, who formulates the Tree of Life in his Aura with the Two Kerubim as the personified Two Pillars and himself as the Middle

[15] As Equilibrators, the Two Kerubim are very closely related to the Egyptian Godforms of Isis and Nephthys.—APF

Pillar, that these two Equilibrating and Guarding Intelligences may be established in his Sphere of Sensation.

As often as the Dyad, the Kerubim manifest as the Tetrad. The Four Kerubim correspond to the Letters of the Tetragrammaton, to the Four Elements, and the Four Quarters. The Four are depicted in the Form of four animals or four humanoid Angels with the heads of the four animals: the Lion, the Eagle, the Human, and the Ox. In Christian art, the authors of the four canonical Gospels (Matthew, Mark, Luke, and John) were assimilated to the symbolism of the Four Kerubim.

Like the Two Kerubim, the Kerubic Tetrad serve as Guardians and Equilibrators by establishing a stable and trustworthy Centre. The Practicus Adeptus Minor employs this Formula by working the Five-Pillar Tree with the Four Kerubim corresponding to the Four Outer Pillars.

The four Vice-Gerents of the Elements under the Presidency of Spirit (Gabriel) resume in the Portal Degree the great Formula of *Yeheshuah*. This Pentad Formula is employed in the Subgrade of Practicus Adeptus Minor in a purely Kerubic form of the Pentagram Ritual (see fig. 1). In this Working, the Name *Shaddai* is employed for the Spirit Active Pentagram, and *El Chai* for the Spirit Passive.

As Angels of Lunar Yesod, the Kerubim have an association with time—there are four Kerubic Points in the year, which are the Hermetic Qabalah's Cross Quarter days. The four Kerubim—the Bull, the Lion, the Eagle, and the Human—correspond to the four Fixed or Kerubic Astrological Signs of Taurus, Leo, Scorpio, and Aquarius. The midpoint (15*) of each of these four Signs is a Kerubic Point. The Points fall in the first week of February (the *Adam* Point in Aquarius), of May (the *Shor* Point in Taurus), of August (the *Aryeh* Point in Leo), and of November (the *Nesher* Point in Scorpio) (see fig. 2).

A form of the fourfold Kerubic Guardians occurs in the Arabic Hermetic magnum opus better known by its later Latin title of *Picatrix* than its original Arabic name of *Ghayat al-Hakim* ("The Goal of the Wise"). Describing the ideal Hermetic Magical City, the city of Hermopolis or Khmun built by Hermes Trismegistos, the author of the *Picatrix* notes:

> *Inside there stands a Castle having four Gates. Upon the Eastern Gate is placed the Image of an Eagle, upon the Western that of a Bull, upon the*

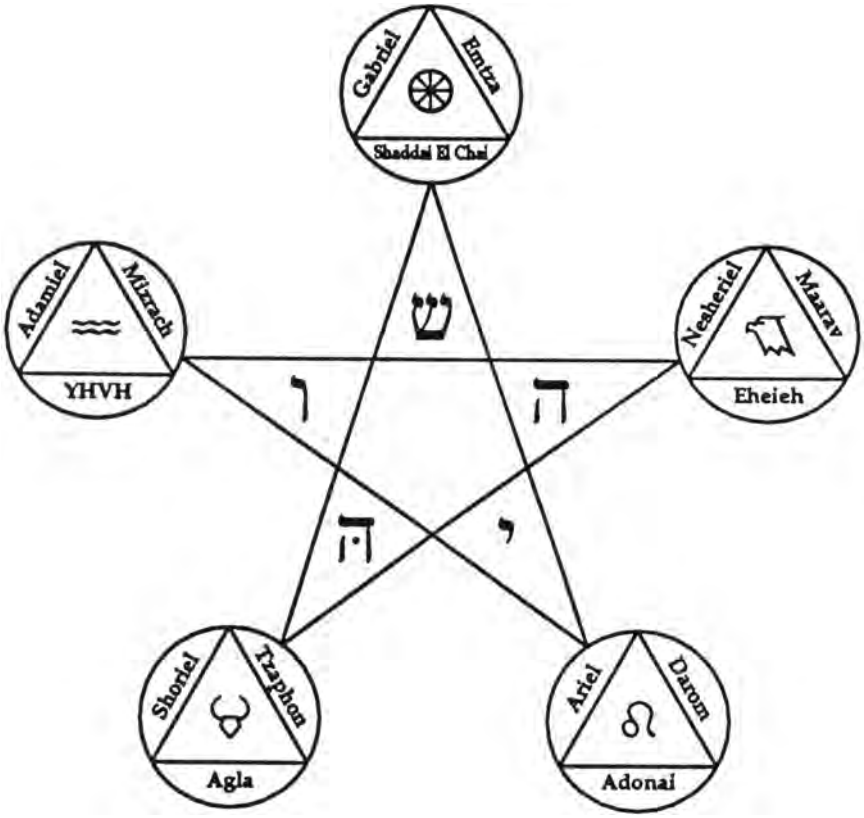
Gabriel
Emtza
Shaddai El Chai
Adamiel
Mizrach
YHVH
Neaheriel
Maarav
Eheieh
Shoriel
Tzaphon
Agla
Ariel
Darom
Adonai

Figure 1

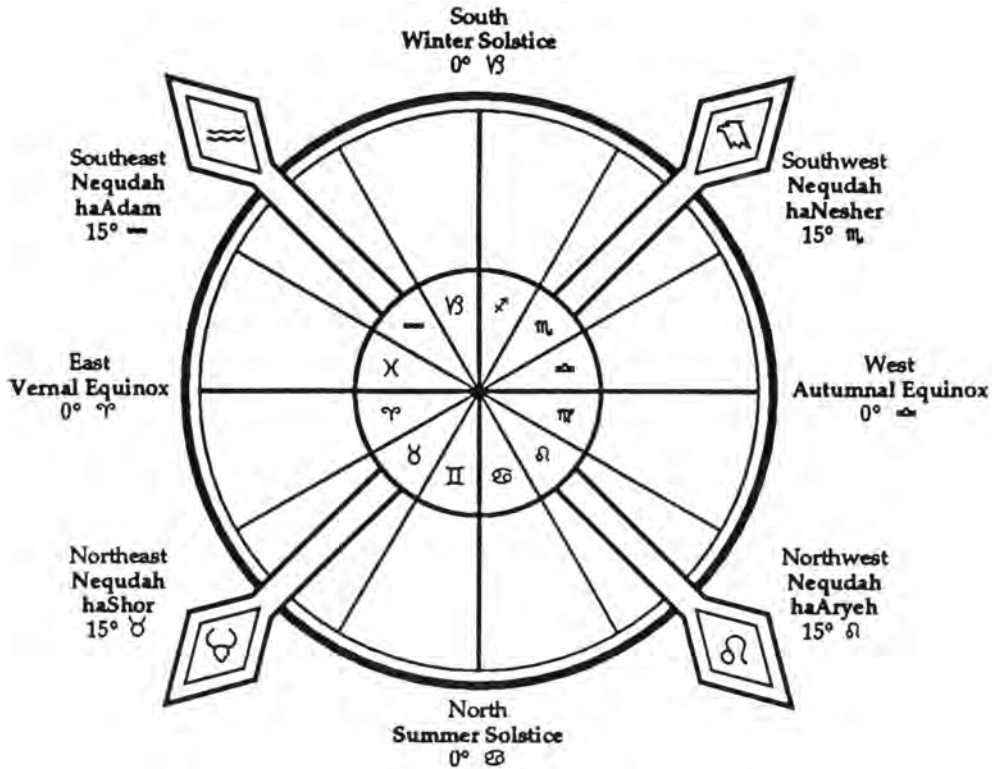
South
Winter Solstice
0° ♑
Southeast
Nequdah
haAdam
15° ♒
Southwest
Nequdah
haNesher
15° ♏
East
Vernal Equinox
0° ♈
West
Autumnal Equinox
0° ♎
Northeast
Nequdah
haShor
15° ♉
Northwest
Nequdah
haAryeh
15° ♌
North
Summer Solstice
0° ♋

Figure 2

> *Southern gate that of a Lion, and upon the Northern that of a Dog. He* [*Hermes Trismegistos*] *placed within the Images Spirits with the power to speak. And none might enter the Castle without their permission.*

These late Hermetic Kerubim probably reflect an ancient Egyptian tradition. One of the Magical Papyri at the British Museum (*PGM VIII*, also known as *P. Lond. 122*) opens with a Hermetic ritual to charge a talisman in the Name of Hermês-Thôth. It clearly incorporates older Thôth cultic material, and includes the identification of four Egyptian Kerubic Forms of Thôth in the four Quarters:

> *I know also what Thy Forms are*: *In the East, Thou hast the Form of an Ibis*; *in the West, Thou hast the Form of a Cynocephalus Baboon*; *in the north, Thou hast the Form of a Serpent*; *and in the South Thou hast the Form of a Wolf.*

Not surprisingly, as the Angels of Yesod, the Kerubim also occur as an Ennead. The pattern of the Nine is four pairs of

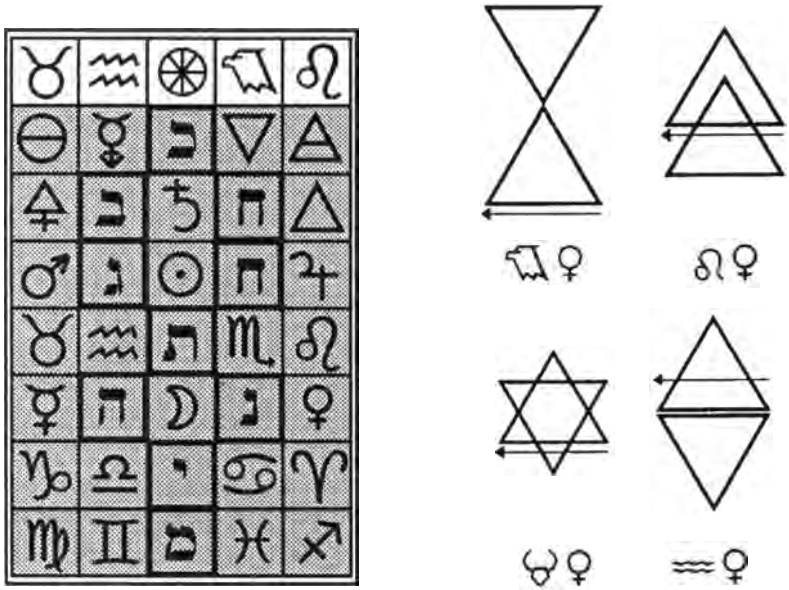

Figure 3: *Hexagrams to call Kerubim of Venus Wall*

Kerubim under the presidency of Gabriel Kerubiel. The Kerubim correspond in this pattern to the ancient Ogdoad of Khmun (Hermopolis) under the presidency of Thôth-Hermês, which has some relation to the oldest and simplest of the Qameoth, the nine-cell Square which now serves as the Qamea of Saturn and Binah.

There are nine occurrences of the Kerubic Tetrad in the symbolism of the Vault of the Adepts: the Kerubim guard the Door of the Vault, they stand upon the Circular Altar, and They watch over the Vault from the top rank of each of the seven Walls.

The Kerubim also manifest as a Host of 28 Angels, in which form They serve as the Angelic Governors of the 28 Mansions of the Moon.

The Formula of the 28 Kerubim is a Kerub Tetrad for each of the Seven Planets. The 28 Kerubim are found represented on the walls of the Vault of Christian Rosenkreuz, four in the topmost rank of each of the seven walls. As the Practicus Adeptus Minor learns, these 28 Kerubim may be called forth by the forms of the Lesser Hexagram (see fig. 3 for examples).

The Yesodic Kerubim also take on a Tipheretic aspect in relation to the Vault of the Adepts, as the 28 Kerubim on the Walls of the Vault are joined by a further Ogdoad: four outer Kerubim on the Door of the Vault, and four inner Kerubim on the Circular Altar, thus making the Tipheretic Square Number of 36. When this Kerubic Ogdoad reveals the Ennead by being conjoined with Gabriel Kerubiel, the Archangel of the Spirit, from the 36 Kerubim of the Vault the great Tipheretic Solar number of 37 is produced, and confirms the Lunar ability of the Powers of Yesod to reflect the Solar Light of Tiphereth to Malkuth.

The largest Host of the Kerubim consists of 81 ($=9^2=3^4$) Angels, which is the number of cells in the Qamea of Yesod and Luna.

HOD

Mikhael

The Archangel of Hod is invoked as *Mikhael Hodael*.

General Telesmatic Image: Mikhael appears in orange robes displaying on the breast a blue octagram with the Letter ה in blue, and has wings of orange and blue feathers. The Archangel may bear an appropriate Magical Implement, such as a Book or Scroll, a Kerykeion or Caduceus, an Abacus, a Tarot deck, or a traveler's Staff.

Mantic Images: Mikhael Hodael has manifested in such forms as a Renaissance philosopher with a lyre, a disguised traveler, a merchant hawking Tarocchi and Tarot cards, a winged baboon, and a horned serpent.

As the Ruler of the Angels of Hod, the Archangel is known as *Mikhael Beniel.*

Bene Elohim

The Angelic Host of the Sphere of Hod is the *Bene Elohim,* the "Children of the Gods".

The Work of the Bene Elohim of Hod is the Work of Analysis. They manifest the Solutio Operation which is the first half of the Alchemical directive *Solve et Coagula.* They reveal the beautiful complexity of the universe, and engage the rational mind in the Great Work. They can aid the Magician in enhancing the contribution of the sciences to his Work.

NETZACH

Haniel

Haniel, in Her office as Archangel of the Sephirah Netzach, bears the title *Haniel Netzachel*.

General Telesmatic Image: Haniel Netzachel appears in green robes displaying on the breast a red heptagram with the Letter נ in red, and has graceful wings of green and red feathers. The Archangel may appropriately be visualized with such Implements as a Rose, a Mirror, a Torch, or a Chalice.

Mantic Images: Haniel has revealed Herself in sundry forms, including a queen in a chariot drawn by doves, a Mnad in a chariot drawn by leopards, Aphrodite rising from the sea, a courtesan, a vast blossoming rose, and a unicorn.

As Ruler of the Choir of Netzach, the Archangel is called *Haniel Elohel*.

Elohim

The Tzaba of Netzach is the *Elohim*. As noted previously, Agrippa accurately translated Hebrew Elohim into Latin as *Dei,* "Gods".

The Work of the Elohim of Netzach, complementary to the analytical Work of the Bene Elohim, is the holistic regimen of Syn-

thesis. They manifest the Alchemical Operation of *Coagulatio* which is the completion of the Formula *Solve et Coagula*. They reveal the beautiful simplicity of the universe, and engage the intuitive mind in the Great Work. They can aid the Magician in enhancing the contribution of the arts to his Work.

TIPHERETH

Raphael

The great Archangel *Raphael Tipherethel* stands at the Heart of the Tree at Tiphereth. From there, His influence is felt directly by all the Sephiroth of the Tree except Malkuth, which must receive His influence through the mediation of Gabriel.

General Telesmatic Image: Raphael Tipherethel appears in yellow robes displaying on the breast a violet hexagram with the Letter ת in violet. The Archangel may be visualized with various Implements, depending on the Working at hand, including a Lotus Wand, a Book or Scroll, an Orb, a Treasury Coffer, or a Menorah of seven branches. The Archangel may be visualized with mighty wings of yellow and violet feathers.

Mantic Images: Some of the many Forms under which Raphael Tipherethel has manifested are a king in a chariot drawn by lions, a rooster-headed king, the Alchemical Androgyne, a lion-headed Angel, a Holy Child, and the Phoenix.

Raphael Melakhiel is the Archangel's designation as the Ruler of the Tipheretic Host.

Melakhim

The Angelic Choir of Tiphereth is the *Melakhim* ("Messengers, Angels"), also known as *Gibborim* ("Heroes, Mighty Ones").

The Work of the Melakhim facilitates self-knowledge and self-understanding which, in the Light of the unqualified, unstinting love and respect which the Melakhim bestow upon Aspirants, is easily translated into self-love and self-esteem. Repeated Magical contact with the Melakhim leads the Adept inevitably to the realization of his Vocation, the purpose for which his unique skills and history have prepared him.

The experience of some Magicians has led them to conclude that the Melakhim are the Tzaba of the Holy Guardian Angels Themselves.

GEVURAH

Khamael

Khamael is the great Archangel of the Sphere of Gevurah, in which role He is identified as *Khamael Gevurael*.

General Telesmatic Image: Khamael Gevurael appears in red armour displaying on the breast a green pentagram with the Letter ג in green. The Archangel may be visualized with mighty wings of red and green, and may bear various Implements, including a Sword, a Phoenix Wand, *a* Scourge, a Spear, a Shield, an Ax, or a Chain.

Mantic Images: Khamael Gevurael has appeared in diverse Forms, including a knight in a chariot drawn by wolves, a hawk-headed man, a Cyclops, an Amazon, and a great six-winged red and green dragon.

The function of Khamael as the Ruler of the Seraphim is expressed in the title *Khamael Seraphiel*.

Seraphim

The Angelic Host of Gevurah are the *Seraphim,* Whose name means "Flaming Ones". The Hebrew *Book of Numbers* tells a fascinating story of the Seraphim:

> *Then Yahweh sent the Seraphic Serpents among the people, and They bit them, and many Israelis died.*
>
> *The people came to Moshe and said,* "*We sinned when we spoke against Yahweh and against thee. Pray to Yahweh that He will take the Serpent away from us*". *So Moshe prayed for the people.*
>
> *And Yahweh said unto Moshe,* "*Make a Saraph and mount it upon a pole. Then, when any who is bitten shall behold it, he shall live.* "
>
> *So Moshe made the Brazen Serpent and placed it upon the pole; and when the Serpent bit anyone, and he looked upon the Brazen Serpent, he lived.*

The belief in these aggressive winged reptiles in the Eastern Mediterranean is confirmed by the Greek historian Herodotos, who reported that one of the reasons for the veneration accorded the ibis in Egypt is that ibises kill the flying serpents which attempt to enter Egypt from Arabia every Spring.

He claimed that he himself was taken to the pass where the snakes are slain, and there saw the valley floor littered with serpent bones.

The ophidian associations of the Seraphim are also attested in the Alexandrian Gnostic scripture which modern scholars have entitled *On the Origin of the World*. The text includes a description of the creation of the Angelic Hosts, and reports that Sabaoth created "serpent-shaped Angels called Saraphin". There also is a wonderful relief sculpture from about 1000 BCE found at Tell Halaf in modern Iraq, showing a six-winged humanoid Saraph holding a serpent in either hand.

The Seraphim feature prominently in the Hebrew prophetic text *The Vision of Isaiah*. The Work of the Seraphim is about Focus. This Work manifests in discipline, dedication, and purification. The Seraphim guard extraordinary Mysteries regarding the nature of the Qliphoth, which are fully explored in the Work of the Adeptus Major.

CHESED

Tzadqiel

The mighty Archangel of Chesed is known in that office as *Tzadqiel Gedulael*.

General Telesmatic Image: Tzadqiel Gedulael appears as a jovial man in rich blue robes bearing an orange diamond on the breast in which is an orange Letter ח, and has mighty wings of blue and orange. His Aura shines with orange radiance, and He has a diamond-shaped white nimbus about His head. The Archangel may have various Implements, including an Ankh, a Khi Wand (Winged Disk Wand of the Adeptus Primus), a Treasury Coffer, a Book or Scroll, a Lamp, an Orb, or a Shepherd's Crook.

Mantic Images: Tzadqiel Gedulael has manifested in many semblances, among which are a king in a chariot drawn by eagles, a queen enthroned, the wise centaur Cheiron, and a hierophant standing atop a pyramid.

As the Ruler of the Host of Chesed, the Archangel is called *Tzadqiel Chashmalel*.

Chashmallim

The *Chashmallim* ("Shining Ones") are an active part of the Magical Universe of the Adeptus Exemptus.

The Work of the Chashmallim involves Abundance, both abundance received and bestowed. They bring the liberating virtue of joy to the Work of the Magician.

Binah

When the Adept comes to include the Angels of the Supernal Triad in his Work, he is taking a significant step in his Inner life, for while the Angels of the seven lower Spheres naturally involve themselves in human life, it is only when he has attained a certain degree of equilibrium and spiritual clarity that the incarnate human being may fully engage the Angels of the Supernal Triad. As the mystic Jan van Ruysbroek wrote in his *Seven Steps of the Ladder of Spiritual Love*:

> *The highest Hosts do not join in our struggle against our vices*, *but dwell with us only when we abide with God above all strife*, *in peace*, *in contemplation*, *and in perennial love*.

Tzaphqiel

As Archangel of Binah, Tzaphqiel holds the Sephirotic title of *Binael*.

General Telesmatic Image: Tzaphqiel Binael is almost always visible only indirectly, usually because Her black robes include a hood or veil. Her vestments are fascinating, being of an absolute black without the slightest highlight, save only the white triangle on Her breast bearing in its centre a white Letter ב. The Archangel has great black raven wings in which the colours of the rainbow shimmer. Tzaphqiel may be visualized with various Implements, depending on the Magical Operation being undertaken, including an Hourglass, a Book or Scroll, the Compasses of a geometer, a Sickle, or an Astrolabe.

Mantic Images: Tzaphqiel Binael has appeared in many Forms, including a wise Crone in a chariot drawn by dragons, an Angel with raven's head and wings, a giant winged skeleton, and a woman who cycled from age to youth to maturity to age while on her robes the seasons passed in endless rotation.

The great Archangel is known as *Tzaphqiel Erelel* as Ruler of the Host of Binah.

Erelim

The Angelic Host of Binah is the *Erelim* ("Thrones"), translated into Greek as *Thronoi* and thence Latinized as *Throni*.

Sometimes, when seeking to understand the Sephirotic Angels, it helps to look at the relationships among the Sephiroth. For example, the Ophanim and Erelim, the Tzabaoth of Chokmah and Binah are clearly complementary in action, as are the Bene Elohim and the Elohim, and the Seraphim and Chashmallim. *Ophan*, "Wheel", indicates force, activity, movement, while *Erel*, "Throne", indicates form, receptivity, stability.

As the Angels at the head of the Pillar of Form, the Erelim provide essential form and structure in Magical Work, and are particularly associated with the Work of Magical Orders. They also aid in the manifestation of the Presence of the Divine Feminine.

CHOKMAH

Raziel

Raziel Chokmael is the Name and Title of the Archangel of Chokmah.

General Telesmatic Image: Raziel Chokmael is generally visible only indirectly, usually because His voluminous grey robes include a hood or veil. His vestments are fascinating, being of an absolutely neutral grey without highlight or shadow. The Archangel may appropriately be visualized with mighty dove-grey wings in which the colours of the rainbow shimmer, and with various Implements including a Key, a Spear, a Book or Scroll, a Skrying Mirror, or a Lamp.

Mantic Images: Raziel has revealed Himself in many Forms, including a grey-bearded and grey-robed king crowned and belted with living stars, an ithyphallic herm, and a great Mountain with Its peak veiled by luminous clouds.

Raziel is entitled *Ophaniel* as the Leader of the Angels of Chokmah.

Ophanim

As the Angels at the head of the Pillar of Force, the *Ophanim* provide essential energy and motivation in Magical Work, often mediated through Magical Orders. They also aid in the manifestation of the Presence of the Divine Masculine.

The Ophanim are involved in the Astrological influences of the *Ophan Mazzaloth*, the Zodiacal "Wheel of Stars".

KETHER

Metatron

The Archangel of Kether is Metatron, Whose station in Kether, the Sphere of the One, has caused Him to be entitled the *Sar haPanim*, "the Prince of the Divine Presence".

The Archangel Metatron is a subject of study of the Exempt Adept, including His sometimes identification with the Hebrew Chanokh/Enoch, the Graeco-Egyptian Thôth-Hermês, and the Islamic Idris.

General Telesmatic Image: The Being known as *Metatron Ketheriel* is almost always visible only indirectly, usually through a sheer Veil suspended between the Skryer and the Archangel. Metatron appears either unclothed or in robes of the purest, unvarying whiteness without the faintest shadow of any sort. The Archangel may be visualized with mighty wings of white in which the colours of the rainbow shimmer. Metatron is most often without Implements, but may occasionally be visualized with a particular symbolic Tool, such as a Crown or a Lamp.

Mantic Images: The Prince of the Countenance has manifested in many Forms, among which may be mentioned a Sphere of Glory, a White Lotus, a Rose of Light, the Eye of God, and an infinite multitude of white-robed Beings arrayed in an endless fractal pattern and speaking with one melodious collective Voice.

Chayoth haQodesh

The Angelic Tzaba of Kether is the *Chayoth haQodesh* ("Holy Living Creatures"). The Chayoth are also known by the Greek translation of Their Name, *Hagia Zôa*.

The Chayoth are first described in the Hebrew *Book of Yechezqel the Priest*[16] and the Christian *Apocalypse of Johannes*.[17] The four Kings and Queens of the Enochian Angelic Elemental Tablets (*Bataivah*, King of the Watchtower of the East, *Raaegiosel,* Queen of the Watchtower of the West, *Iczodhihal*, Queen of the Watchtower of the North, and *Edelpernaae*, King of the Watchtower of the South) correspond to the four

[16] Also known as *The Book of Ezekiel*.—APF
[17] Also known as *The Book of Revelation* and *The Revelation of St John the Divine*. —APF

Holy Living Creatures of the *Apocalypse of Johannes*, as the 24 Enochian Seniors correspond to the 24 Elders of the *Apocalypse*.

The Chayoth have two functions in relation to the Adept. The first is to focus him on the One, and to keep him aligned with the Highest in all his Work. The second is to take advantage of that improved alignment with the One to increase the influx of Light from Kether through the Magician's own Yechidah, so that more *life* flows through the Magician, vitalizing him at all levels of his being.

In both these tasks, the equilibrating, centering Kerubim are the vice-gerents of the Chayoth to the Outer.

Theurgia: Working with the Holy Angels

Following are the outlines of several previously unpublished Angelic Workings from the 5=6 Subgrade of Practicus Adeptus Minor.

Angelic Working:
THE PILLAR OF THE HOLY GUARDIAN ANGEL

This Working may be performed in the Vault of the Adepts, in the Portal, or in the Hall of the Outer Order. If working in the Vault, the Adept may either stand in the centre of the Vault beneath the Rose of Light and establish the Pillar vertically, or lie in the Pastos and formulate the Pillar horizontally. If working in the Portal, the Adept may visualize the Pillars on either side of the Cross of Obligation and perform the Working upon the Cross. If working in the Outer Hall, the Adept should assume the usual Station of the Middle Pillar, between the Two Pillars, facing west.

Ceremony

1. Let the Adept formulate her Middle Pillar in the traditional manner, building up the Galgalim in the colours of the Minutum Mundum. Let her establish the Pillar as fully and potently as her current state and skills allow.

2. Having established the complete Middle Pillar, let the Adept focus her consciousness fully at the heart of her Malkuth Centre. Then, in aspiration to the Higher, let her elevate her consciousness to Yesod.

3. Let the Adept focus her consciousness fully at the heart of her Yesod Centre. Then, in aspiration to the Higher, let her elevate her consciousness to Tiphereth.

4. Let the Adept focus her consciousness fully at the heart of her Tiphereth Centre. Then, in aspiration to the Higher, let her elevate her consciousness to Daath.

5. Let the Adept focus her consciousness fully at the heart of her Daath Centre. Then, in aspiration to the Higher, let her elevate her consciousness to Kether above her head.

6. Let the Adept focus her consciousness fully at the heart of her Kether Centre. Then, in aspiration to the Higher, let her turn her awareness upwards.

7. Let the Adept perceive, above the upper pole of her Sphere of Sensation, a starry Veil. Let the Adept perceive, through that Veil, a Sphere of Light as brilliant as her Kether Galgal. Let the Adept realize that this brilliant Sphere is the Malkuth Centre of a great Yetziratic Being, her own Genius, her own Holy Guardian Angel. Let the Adept see through the Veil, rising above the shining Malkuth Centre, the Form of that Angel of Light.

8. Let the Adept feel within her Kether Galgal a pull, a call, a yearning for the Light of the Angel. Then let her withdraw her consciousness to Daath.

9. Let the Adept feel also within her Daath Galgal the same potent yearning for the Angelic Light. Then let her withdraw her consciousness to Tiphereth.

10. Let the Adept feel also within her Tiphereth Galgal the same potent yearning for the Angelic Light. Then let her withdraw her consciousness to Yesod.

11. Let the Adept feel also within her Yesod Galgal the same potent yearning for the Angelic Light. Then let her withdraw her consciousness to Malkuth.

12 Let the Adept assume the Sign of Osiris Slain, and say, "*I seek Thee in the Word of Unity, Echad*". Let the Adept assume the Sign of Osiris Risen, and say, "*I seek Thee in the Word of Love*, *Ahavah*". Let the Adept hear the Angelic Voice sound within her Kether Centre: "*Habes Verbum*; *thou hast the Word. Receive thou the Ruach Elohim*".[18]

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[18] *Echad* means "Unity" and has a Gematric value of 13. *Ahavah* means "Love" and likewise has a value of 13. Together they add to 26, the number of the Tetragrammaton. *Ruach Elohim* means the "Spirit of God" and has a value of 300, which is also the value of Shin, the Letter of Spirit. Together the 26 and the 300 make 326, the Gematria of *Yeheshuah*, the Pentagrammaton, the Grand Word of the Grade of Adeptus Minor.—APF

13. Let the Adept then without fear or reservation give the Sign of the Rending of the Veil, and with the Sign, let her open her Kether Centre fully to the Angel, saying, "*Atah Kether*".

Then shall the White Brilliance from the Angel spin in a tightening spiral of irresistible Force down from the Angelic Malkuth, focusing to a perfect point as it reaches the Veil, which incandesces and is no more. Then shall the Brilliance expand in a spiral from the point until it embraces the Kether Centre of the Adept. Then shall the Angelic Light flow freely through the hourglass formed between the Angelic Malkuth and the Human Kether, and the Kether of the Adept, ignited with this influx of the Light, shall burst into a new Brilliance, and no matter how pure its previous Light, that shall now seem as a mist that burns away, a shadow banished by the full Light of the Dawn.

14. Let the Adept say, "*VeDaath*". Then shall the White Brilliance from the Angel reach down from the Adept's Kether Centre to her Daath, and her lavender Daath, ignited with this influx of the Light, shall burst into White Brilliance.

15. Let the Adept say, "*VeTiphereth*". Then shall the White Brilliance from the Angel reach down from the Adept's Daath Centre to her Tiphereth, and her yellow Tiphereth, ignited with this influx of the Light, shall burst into White Brilliance.

16. Let the Adept say, "*VeYesod*". Then shall the White Brilliance from the Angel reach down from the Adept's Tiphereth Centre to her Yesod, and her violet Yesod, ignited with this influx of the Light, shall burst into White Brilliance.

17. Let the Adept say, "*VeMalkuth*". Then shall the White Brilliance from the Angel reach down from the Adept's Yesod Centre to her Malkuth, and her dark-coloured Malkuth, ignited with this influx of the Light, shall burst into White Brilliance, as shall her entire Sphere of Sensation.

18 Then shall the White Brilliance from the Angel rise from the Adept's Malkuth to her Yesod, bearing with it the illuminated consciousness of the Adept, and thence shall it rise with the consciousness of the Adept to Tiphereth.

19. Let the Adept say, "*LeOlam*". Then shall the consciousness of the Adept remain in her Tiphereth Galgal, as the focus of the Angelic Light returns to Daath and thence to Kether.

20. Let the Adept say, "*Amen*". Then let the Adept, centred in Tiphereth, experience her state in the fullness of the Working.

All her Middle Pillar Centres glow with White Brilliance. The focus of the Angelic Light rests in her Kether Galgal, and

may be perceptible in a Form of Light, perhaps a Dove or a triple Flame. Upon her brow, the astral Cross and Triangle of the Golden Dawn, placed in her aura at her Admission to the Order, shines as never before, and within the Triangle she may observe a third eye, the wise Eye of her Angel, observing her Sphere and her life through the medium of her Neshamah. Let her meditate for a time.

21. Let the Adept say, "*Not unto me*, *but unto Thy Name be the glory*, *Who has allowed me to penetrate thus far into the Sanctuary of Thy Mysteries*".

22. Let the Adept equilibrate the heightened energy within her Sphere of Sensation by performing the Qabalistic Rose Cross thus:

Touching her brow, let her say: "*Atah*"—

Touching her heart, let her say, "*Malkuth*"—

Let the Adept see a shaft of golden Light descend from heaven, following the Path of the Middle Pillar through the centre of her body into the earth.

Touching her right shoulder, let her say, "*VeGevurah*"—

Touching her left shoulder, let her say, "*VeGedulah*".

Let the Adept now see a second beam of golden Light extending from the South though her body to the North, intersecting with the vertical shaft at her Tiphereth Centre.

Tracing a clockwise circle about her Tiphereth Centre, let her say, "*Chavatzeleth haSharon, Shoshannath haAmaqim*". Let her see a beautiful red Rose blossom at her Heart.

Clasping her hands before her Heart Centre and bowing her head, let her say, "*Amen*".[19]

Variants

This Working may also be performed for a Temple as well as an individual. In that event, the Working is performed in the Hall of the Neophytes. The Adepts work with the Middle Pillar Centres of the Temple in the horizontal plane: Kether at the Station of Hierophant, Daath between Stations of Hierophant and Hegemon, Tiphereth (for purposes of this Working) at Station of Hegemon, Yesod at Altar, and Malkuth at Station of Hiereus. The Angel of the Temple is conceived as the tutelary Deity to whom the Temple is dedicated. E.g., the Isis-Urania Temple in

[19] The Hebrew spoken in the Qabalistic Rose Cross translates as "Unto Thee the Kingdom and the Power and the Glory. The Rose of the Sharon, the Lily of the Valleys. So mote it be".—APF

London would have visualized the Yetziratic Middle Pillar of the Goddess Isis-Urania beyond the Veil in the East. Either one Adept can perform the Working for the Temple by walking from Station to Station, or five Adepts may perform the Working, one stationed at each Middle Pillar Galgal.

Angelic Working:
THE ANGELIC TREE OF ROSES

1. Let the Adept face the East between the two Pillars of the Temple, and thence aspiring unto the Highest, let him perform the Qabalistic Cross.

2. Let the Adept assume the Middle Pillar Station facing West between the two Pillars of the Temple.

3. Let the Adept expand his Astral Form to cosmic scale, so that the stars are about him, and the globe of the Earth is beneath his feet.

4. Let the Adept focus his consciousness at the centre of the Sphere of Kether above the Crown of his head and thence vibrate "*Eheieh*". The Kether Sphere shines with the Divine White Brilliance as a Spiritual Sun.

5. Let the Adept vibrate "*Metatron*". Let him see the Form of the Archangel Metatron manifest in glory in the Sphere of Kether.

6. Let the Adept vibrate "*Chayoth HaQodesh*". Let him see a circle of Stars form around Metatron and let him hear with his inner ear the pure tone of a Chorus of Angelic Voices joined in perfect unison, singing, "*Qadosh*, *Qadosh*, *Qadosh*".

7. Let the Adept visualize his Daath Galgal as a closed Rosebud. Let him focus his consciousness at the centre of that bud and thence vibrate "*Yod Heh Vav Heh Elohim*". The Ray of Divine White Light descends from the Kether Galgal to illuminate the Daath Galgal. The bud (and the consciousness of the Adept) blossoms into a Lavender Rose, emanating its unique and sacred perfume throughout the Aura of the Adept.

8. Let the Adept vibrate "*Tzaphqiel*". Let him see the Form of the Archangel Tzaphqiel manifest in glory in the Sphere of Daath.

9. Let the Adept vibrate "*Erelim*". Let him see a circle of Stars form around Tzaphqiel and let him hear with his inner ear the pure tone of a Chorus of Angelic Voices joined in perfect unison, singing, "*Qadosh*, *Qadosh*, *Qadosh*".

10. Let the Adept visualize his Tiphereth Galgal as a closed Rosebud. Let him focus his consciousness at the centre of

that bud and thence vibrate "*Yod Heh Vav Heh Eloah VaDaath*". The Ray of Divine White Light descends from the Daath Galgal to illuminate the Tiphereth Galgal. The bud (and the consciousness of the Adept) blossoms into a Yellow Rose, emanating its unique and sacred perfume throughout the Aura of the Adept.

11. Let the Adept vibrate "*Raphael*". Let him see the Form of the Archangel Raphael manifest in glory in the Sphere of Tiphereth.

12. Let the Adept vibrate "*Melakhim*". Let him see a circle of Stars form around Raphael and let him hear with his inner ear the pure tone of a Chorus of Angelic Voices joined in perfect unison, singing, "*Qadosh*, *Qadosh*, *Qadosh*".

13. Let the Adept visualize his Yesod Galgal as a closed Rosebud. Let him focus his consciousness at the centre of that bud and thence vibrate "*Shaddai El Chai*". The Ray of Divine White Light descends from the Tiphereth Galgal to illuminate the Yesod Galgal. The bud (and the consciousness of the Adept) blossoms into a Violet Rose, emanating its unique and sacred perfume throughout the Aura of the Adept.

14 Let the Adept vibrate "*Gabriel*". Let him see the Form of the Archangel Gabriel manifest in glory in the Sphere of Yesod.

15. Let the Adept vibrate "*Kerubim*". Let him see a circle of Stars form around Gabriel and let him hear with his inner ear the pure tone of a Chorus of Angelic Voices joined in perfect unison, singing, "*Qadosh*, *Qadosh*, *Qadosh*".

16. Let the Adept visualize his Malkuth Galgal as a closed Rosebud. Let him focus his consciousness at the centre of that bud and thence vibrate "*Adonai Melekh*". The Ray of Divine White Light descends from the Yesod Galgal to illuminate the Malkuth Galgal. The bud (and the consciousness of the Adept) blossoms into a beautiful dark Rose of Citrine, Olive, Russet, and Black, emanating its unique and sacred perfume throughout the Aura of the Adept.

17. Let the Adept vibrate "*Sandalphon*". Let him see the Form of the Archangel Sandalphon manifest in glory in the Sphere of Malkuth.

18. Let the Adept vibrate "*Ishim*". Let him see a circle of Stars form around Sandalphon and let him hear with his inner ear the pure tone of a Chorus of Angelic Voices joined in perfect unison, singing, "*Qadosh*, *Qadosh*, *Qadosh*".

19. Let the Adept see the stars circling each of the Centres rise to join in a single Circle about the Sphere of Kether. Then

let him see the circle of stars expand and descend slowly around his Sphere of Sensation until it reaches Malkuth.

20. Let the Adept see the circle of stars rise slowly around his Sphere until it returns to Kether.

21. Let the Adept perform the Qabalistic Rose Cross.

22. Let the Adept perform the Analysis of the Key Word.

Variants

This Working may be performed with Lotuses and Egyptian Godforms in place of Roses and Archangels. In the Egyptian form of the Working, replace "*Qadosh*, *Qadosh*, *Qadosh*" with "*Ankh, Djed*, *Was".*

Also, though the Working is presented here as a Middle Pillar Working, it may also be worked with the complete Tree in the Sphere of the Adept.

Angelic Working: THE TREE OF WINGS

1. Let the Adept face the East between the two Pillars of the Temple, and thence aspiring unto the Highest, let her perform the Qabalistic Rose Cross thus:

Touching her brow, let her say: "*Atah*"—

Touching her heart, let her say, "*Malkuth*"—

Let the Adept see a shaft of golden Light descend from heaven, following the Path of the Middle Pillar through the centre of her body into the earth.

Touching her right shoulder, let her say, "*VeGevurah*"—

Touching her left shoulder, let her say, "*VeGedulah*".

Let the Adept now see a second beam of golden Light extending from the South though her body to the North, intersecting with the vertical shaft at her Tiphereth Centre.

Tracing a clockwise circle about her Tiphereth Centre, let her say, "*Chavatzeleth haSharon*, *Shoshannath haAmaqim*". Let her see a beautiful red Rose blossom at her Heart.

Clasping her hands before her Heart Centre and bowing her head, let her say, "*Amen*".

2. Let the Adept assume the Middle Pillar Station facing West between the two Pillars of the Temple.

3. Let the Adept focus her consciousness at the centre of the Sphere of Kether above the Crown of her head and thence

vibrate "*Eheieh*". The Kether Sphere shines with the Divine White Brilliance.

4. Let the Adept vibrate "*Metatron*". White wings unfurl from within the Sphere of Kether and spread wide.

5. Let the Adept focus her consciousness at the centre of the Sphere of Daath and thence vibrate "*Yod Heh Vav Heh Elohim*". The Current of Divine White Light descends from the Kether Galgal to illuminate the Daath Galgal.

6. Let the Adept vibrate "*Tzaphqiel*". Wings of lavender and soft yellow open and spread from the Daath Centre.

7. Let the Adept vibrate "*Yod Heh Vav Heh Eloah vaDaath*". The Current of Divine White Light descends from the Daath Galgal to illuminate the Tiphereth Galgal.

8. Let the Adept vibrate "*Raphael*". Wings of yellow and violet open and spread from the Tiphereth Centre.

9. Let the Adept focus her consciousness at the centre of the Sphere of Yesod and thence vibrate "*Shaddai El Chai*". The Current of Divine White Light descends from the Tiphereth Galgal to illuminate the Yesod Galgal.

10. Let the Adept vibrate "*Gabriel*". Wings of violet and yellow open and spread from the Yesod Centre.

11. Let the Adept focus her consciousness at the centre of the Sphere of Malkuth and thence vibrate "*Adonai Melekh*". The Current of Divine White Light descends from the Yesod Galgal to illuminate the Malkuth Galgal.

12 Let the Adept vibrate "*Sandalphon*". White wings open and spread from the Malkuth Centre.

13. Let the Adept once more focus her consciousness at her Tiphereth Centre. Let her breathe in that Centre until she is firmly established therein. Then let her fold her arms across her breast in the Sign of Osiris Risen, and from the Tiphereth Galgal let her vibrate "*Yeheshuah*".

The Divine White Light completely illuminates the Sphere of Sensation of the Adept thus: The Light simultaneously spirals clockwise up from Malkuth and down from Kether about the Sphere, defining, strengthening, and illuminating the surface of the Sphere. When the twin Currents of Light winding up from Malkuth and down from Kether pass each other at the equator of the Sphere of Sensation (which lies in the plane of the Tiphereth Galgal), the White Light from the central Sun of the Tiphereth Centre radiates outward, filling the Adept's Sphere of Sensation.

14. Let the Adept then extend her arms in the Sign of the Cross, and from the Tiphereth Galgal let her vibrate "*Yehovashah*".

Great white Wings shimmering with rainbow Light unfurl from within the Sphere of Sensation of the Adept and spread wide. A luminous aura of golden and rosy Light manifests on the surface of the White Sphere of Sensation of the Adept.

15. Arms still extended, let the Adept advance from between the Pillars and come to the east of the Altar, saying, "*I come in the Power of the Light*; *I come in the Light of Wisdom*; *I come in the Mercy of the Light*; *the Light hath Healing in Its Wings*".

16. The Adept may here undertake other Magical Work at the Altar, most appropriately Works of Blessing, Healing, Purification and Consecration, Prayer, and Meditation.

17 Let the Adept return to the Middle Pillar Station facing West between the two Pillars of the Temple, and let her refocus her consciousness at her Tiphereth Centre. Let her breathe in that Centre until she is firmly established therein. Then let her extend her arms in the Sign of the Cross, being fully aware of the great wings extended from her Sphere of Sensation, and from the Tiphereth Galgal let her vibrate "*Yeheshuah*".

18. Let the Adept then fold her arms across her breast in the Sign of Osiris Risen, while vibrating from the Tiphereth Galgal "*Yehovashah*". As she does so, the great wings fold about her and are assimilated back into her Sphere of Sensation.

19. Let the Adept focus her consciousness at the centre of the Sphere of Malkuth and thence vibrate "*Adonai Melekh*" and then "*Sandalphon*"; as she vibrates the Archangelic Name, the wings fold back into the Malkuth Sphere. Let her then repeat this operation in the Spheres of Yesod, Tiphereth, and Daath, employing the proper Names for each Sphere.

20. Upon reaching Kether, let the Adept vibrate "*Eheieh*" and then "*Metatron*, *Sar HaPanim*". However, at Kether, instead of the wings retracting, they spread more fully, and the Sphere itself expands and grows even brighter.

21. Let the Adept refocus her consciousness in her Tiphereth Centre, and turn to the East. Let her then trace the Rose Cross before her in the East thus:

High: "*Sub*—"
Low: "*Umbra*—"
Left: "*Alarum*—"
Right: "*Tuarum*—"

Circle: "*Sanctissime*".[20]

And let her then trace the Rose Cross upon herself thus:

Touching her brow, let her say, "*Scire*—"

Touching her heart, let her say, "*Velle*—"

Touching her right shoulder, let her say, "*Audere*—"

Toughing her left shoulder, let her say, "*Tacere*".

Tracing a clockwise circle about her Tiphereth Centre, let her say, "*Esse*".[21]

22. Let the Adept, still facing East, kneel upon the steps of the Dais, and aspiring unto the Higher, let her say, *"Look with favour upon this Adept who now kneeleth before Thee, and grant Thine aid unto the Higher Aspirations of my Soul, that under the Shadow of Thy Wings, and by the grace of that holy Angel Whom Thou hast ordained as my true Guardian and Guide, I may persevere with love and fortitude in the Great Work, which is to purify and exalt my Spiritual Nature so that with the Divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my Higher and Divine Genius. Amen*".

Angelic Working:
THE WARDENS OF THE SWORD

Intention:

The purpose of this Working is to establish a formal relationship between a Temple of the Mysteries and a pair of Angelic Kerubim who will guard its sacred precinct. These Kerubic Guardians are known in Hebrew as the *Shomere haCherev* ("Wardens of the Sword"), often shortened to *Shomerim*, and in Greek as *Hierophylakes* ("Sacred Guardians").

Caerosophy

This Working is best performed at or near the Equinox and when the Moon is in a dual Sign (Gemini, Libra, Sagittarius, or Pisces).

The Naming of the Shomerim

The great Kerubic syzygy of Sandalphon and Metatron is the Briyatic Archetype of the Kerubic pair Who will guard the Tem-

[20] The Latin translates as "Under the Shadow of Thy Wings, Most Holy One".—APF

[21] The Latin translates as "To Know, to Will, to Dare, to Be Silent, to Be".—APF

ple. The Names of the Temple Kerubic Wardens are derived by Gematria from those of Sandalphon and Metatron.

The Name Sandalphon (סנדלעון) has the Gematric value of 280 (if the final Nun is accorded its base value of 50) or of 930 (if the final Nun is counted at its *sophith* value of 700). The Temple Chiefs may derive the Name of their Boaz Sentinel from either of these values or from 224, the value of Sandalphon with the theophoric suffix *-on* deleted.

The Name Metatron (טטטרון) has the Gematric value of 314 or 964 depending upon the treatment of the final Nun. The Chiefs may derive the Name of their Yakhin Sentinel from one of these values or from 258, the value of the Name minus the *-on* suffix.

By way of example, let us say that the Chiefs of the (fictional) Sarapis-Jesous Temple decide to derive their Temple Kerubic Wardens from the Sandalphon value of 280 and the Metatron value of 314. They examine a range of Hebrew Letter combinations which produce the Gematric sum of 280 (including ORY, QTzMN, NMTzQ, TzMNQ, and KRNY) and settle on NRKY for either symbolic or esthetic reasons. To this base they must add a theophoric suffix, and may choose either *-el*, *-iel*, *-iah*, or *-on*. They decide on the traditional *-el* suffix. They experiment with several possible pronunciations of this new Angel Name (including Nerkiel and Nerukiel) and settle on the aesthetically pleasing *Narakhiel*. They repeat this process for 314, and arrive at the Name *Choraqiel* (ChVRQYAL). These will be the Names of the Temple Shomerim.

Preparation for the Ceremony

Let the Chiefs obtain or create Telesmata for the Kerubim. These may take the form of either Flashing Tablets of the two Kerubim (in Black and White rather than Violet and Yellow, as they will be placed in the Pronaos) or of Images of the Kerubim —a pair of paintings or statues of Sphinxes, Sword-bearing Angels, or any other paired Guardian figures which the Chiefs deem appropriate. The Telesmata should be consecrated in advance of the Ceremony.

For the Ceremony, the Telesmata should be placed at their Stations in the Pronaos, along with a supply of an appropriate Yesodic incense. On the Altar in the Hall should be a lit White Candle, a lit Black Candle, two Censers, and one coal.

Ceremony

1. Let the Adept open the Temple in the Grade of Theoricus.

2. Let the Adept travel in the Spirit Vision to the Temple of Yesod and there stand at the Altar before the two great marble Pillars, one violet veined with Silver and the other yellow with veins of Gold. Let him call upon the Name of *Shaddai El Chai*, and behold the Light shining from beyond the Veil in the East. Let him call upon the Name of *Gabriel*, and behold the Archangel at the Station of Hierophant; let him salute the Archangel with the LVX Signs. Let him call upon the Names of *Sandalphon* and *Metatron*, and behold the Two coming forth from the Pillars. They are great winged humanoid figures of Light, wearing Mesopotamian robes and horned headdresses; Metatron is yellow with a violet Aura, and Sandalphon is violet with a yellow Aura.

In Spirit Vision, let the Adept address Gabriel thus: *In the Name of Shaddai El Chai*, *and with Thine aid*, *O Gabriel*, *and that of Thy mighty Kerubim Metatron and Sandalphon*, *I seek to establish on behalf of the Sarapis-Jesous Temple the Shomere haCherev*.

3. Then shall Gabriel send forth a Sphere of Brilliant White Light from Her Heart Centre to between the Pillars. The Archangel shall make the Sign of the Flaming Sword, and the Sphere of Light shall divide into two Spheres.

4. Metatron shall project a Ray of Yellow Light from His Tiphereth Centre which envelops one of the brilliant Spheres, and Sandalphon shall project a Violet Ray which envelops the other. Metatron then shall project a Beam of White Radiance from His Yesod Centre which encompasses the Yellow-wrapped Sphere, and Sandalphon shall project a Beam of Dark Radiance which encompasses the Violet Sphere. Then shall Metatron speak into the Sphere before Him: *I name Thee Choraqiel*, and Sandalphon shall speak into the Sphere before Her, *I name Thee Narakhiel*.

Then shall the two Spheres descend to the Altar, and the Sphere of Choraqiel shall settle about the flame of the White Candle and the Sphere of Narakhiel shall settle about the flame of the Black Candle.

5. In the Spirit Vision let the Adept salute Gabriel with the LVX Signs and Metatron and Sandalphon with the Theoricus Sign. Then let the Adept return from the Spirit Vision to the physical Temple.

6. Let the Adept, standing west of the Altar, employ the full Vibratory Formula of the Middle Pillar to vibrate towards the East "*Shaddai El Chai*".

7. Let the Adept take up the coal from the Altar and elevate it in both hands, vibrating "*Gabriel*. "

8. Let the Adept break the coal into halves and give the Sign of the Rending of the Veil, vibrating "*Metatron, Sandalphon*".

9. Let the Adept light the half-coal in his right hand in the flame of the White Candle, vibrating "*Choraqiel*". Let him then place the lit half-coal in the censer before the White Candle.

10. Let the Adept light the half-coal in his left hand in the flame of the Black Candle, vibrating "*Narakhiel*". Let him then place the lit half-coal in the censer before the Black Candle.

11. Let the Adept stand in the Sign of the Theoricus and say, "*Gohusa*: *A Dooain Iada Balata*, *esobera zodol Arore i ta Nazoda-pesada*, *od Giraae ta Malapiraga*, *Niisa*! *Zodacare*! *Vanigilagi*! *Zodarege*, *od beranusagi pire Siaion*".

I say: *In the Name of the God of Justice*, *in Whose hand the Sun is as the Sword*, *and the Moon as the through-thrusting Fire*, *come forth*! *Move*! *Descend*! *Be friendly unto us*, *and guard our sacred Temple*.

12 Let the Adept bear the two Censers into the Pronaos of the Temple, and place them before the Telesmata of the Kerubim.

13. Let the Adept take up the Sword of the Phylax, and standing before the Kerubic Telesmata in the Sign of Theoricus, let him say, "*I invoke Ye, Ye Blessed Kerubim, Angels of the Celestial Spheres Whose dwelling is in the Invisible*. *Ye are the Guardians of the Gates of the Universe*. *Be Ye also the Watchers of our Mystic Temple*. *Keep far removed the evil*; *strengthen and inspire the Initiates*, *so that we may preserve unsullied this Abode of the Mysteries of the Eternal Gods*. *Let this place be pure and holy*, *so that we may enter in and become partakers of the Secrets of the Divine Light*".

14. Let the Adept trace a clockwise circle about the Telesma of the Yakhin Kerub. Within the Circle, let him trace the Invoking Hexagram of Yesod, and vibrate "*Shaddai El Chai*, *Ararita*, *Aleph. "* Let the Adept trace within the Hexagram a Cross and let him vibrate "*Gabriel Kerubiel*". Let the Adept trace within the Hexagram a Fire Triangle and let him vibrate "*Metatron*". Then let him trace within the Triangle the Sulphur Sigil, the Alchemical Sun Sigil, and the Qameotic Sigil of Choraqiel, and let him vibrate "*Choraqiel*", while seeing the Aura of the Kerub take form about the Telesma. Then let him place incense on the coal

in the Yakhin censer and salute the Kerub Choraqiel with the Theoricus Sign.

15. Let the Adept trace a clockwise circle about the Telesma of the Boaz Kerub. Within the Circle, let him trace the Invoking Hexagram of Yesod, and vibrate "*Shaddai El Chai*, *Ararita*, *Aleph*". Let the Adept trace within the Hexagram a Cross and let him vibrate "*Gabriel Kerubiel*". Let the Adept trace within the Hexagram a Water Triangle and let him vibrate "*Sandalphon*". Then let him trace within the Hexagram the Mercury Sigil, the Alchemical Moon Sigil, and the Qameotic Sigil of Narakhiel, and let him vibrate "*Narakhiel*", while seeing the Aura of the Kerub take form about the Telesma. Then let him place incense on the coal in the Boaz censer and salute the Kerub Narakhiel with the Theoricus Sign.

16. Let the Adept silently trace the Flaming Sword upon the outside of the Door of the Hall.

17. Let the Adept restore the Sword of the Phylax, then stand upon the Threshold of the Door of the Hall facing west in the Sign of Theoricus.

18. Let the Adept enter the Hall, take up the Wand of Keryx and trace the Flaming Sword upon the inside of the Door, saying, "*Hekas, hekas este bebeloi*; *far*, *far from this sacred Place be the profane*".

19. Let the Adept advance directly to the Station of Hegemon. Let him stand between the Pillars facing west in the Sign of Theoricus and say, "*The Shomere haCherev are established in the Names of Metatron and Sandalphon*".

20. Let the Adept advance directly to the Station of Hierophant. Let him stand before the Throne of the East facing west in the Sign of Theoricus, and say, "*The Shomere haCherev*, *the Wardens of the Sword*, *are established in the Threshold of the Gate of the Mysteries*, *in the Name of Gabriel Kerubiel*. *Established on the Foundation of Truth*, *Choraqiel and Narakhiel stand Kerubic watch from Equinox to Equinox at the Threshold of the Sarapis-Jesous Temple of the Golden Dawn*". Let the Adept knock 3-3-3.

21. Let the Adept face the East and say, "*Not unto us but unto Thy Name be the glory*, *Who hath allowed us to enter thus far into the Sanctuary of Thy Mysteries*". And let the Adept then employ the full Vibratory Formula of the Middle Pillar to vibrate to the East "*Shaddai El Chai*".

22. Let the Adept close the Temple in the Grade of Theoricus.

Equinoctial Cycles

As Yesodic Angels, the Kerubim are very sensitive to the cycles of the Magical universe. Therefore, note that from the Vernal Equinox until the Autumnal Equinox, the Yakhin Kerub is called first, and from the Autumnal Equinox until the Vernal, the Boaz Kerub is pre-eminent.

Maintenance of the Shomerim

Note that every time the Keryx proclaims the Kerygma, "*Hekas, hekas este bebeloi*", all Adepts participating in Temple Ceremonies should visualize the Shomerim called anew to service. Every Equinox, the Hierophant should formally reconfirm the Shomerim in Their Office.

Derived Sanctuary Kerubim

In many Temples, Initiates maintain private Sanctuaries at their homes for their personal Work. The Chiefs may arrange for the establishment of Kerubic Pairs derived from that of the Temple to ward these private Sanctuaries. The Names of these auxiliary Kerubim are derived from those of the Temple by the use of the *Tzeruphic Tables*.

Several samples of Tzeruphic Tables are included in this paper: the Tzeruphic Table of the Pentagrammaton (Fig. 4), the Tzeruphic Table of the Planets (Fig. 5), the Tzeruphic Table of the Sephiroth (Fig. 6), and the Tzeruphic Table of the Zodiac (Fig. 7).

Let us say one of the Initiates of the Sarapis-Jesous Ternple (of at least the Grade of Theoricus) is establishing a private Sanctuary at his home, and has determined that his Sanctuary will reflect his identity by having a Magical emphasis on his Sun Sign, Sagittarius. The Chiefs have agreed to allow the establishment of subsidiary Kerubim derived from Choraqiel and Narakhiel.

The root Names of the Temple Kerubim (minus the theophoric suffixes) are used, along with the Tzeruphic Table of the Zodiac (fig. 7). First, Choraqiel. The root of His Name is spelled in Hebrew *Cheth-Vav-Resh-Qoph*. The first letter, Cheth, is found in the far right-hand column of the Table, and the chosen Sign, Sagittarius, is found along the top row of the Table. Indexing the row of Cheth with the column of Sagittarius, we find the Letter Heh; this will be the first Letter of the Name of

✣	△	▽	⊛	△	∀
א	א	ו	ב	ג	ה
ב	ב	ז	ח	פ	י
ג	ג	ח	ל	נ	ס
ד	ד	ט	פ	ק	ר
ה	ה	י	צ	ת	ג
ו	ו	כ	ק	ב	ח
ז	ז	ל	ר	ג	מ
ח	ח	מ	ש	ד	נ
ט	ט	נ	ת	ה	א
י	י	ס	א	ו	ב
כ	כ	ע	ב	ז	ג
ל	ל	פ	ג	ח	ד
מ	מ	צ	ד	ט	ה
נ	נ	ק	ה	י	ו
ס	ס	ר	ו	כ	ז
ע	ע	ש	ז	ל	ח
פ	פ	ת	ח	מ	ט
צ	צ	א	ט	נ	י
ק	ק	ב	י	ס	כ
ר	ר	ג	כ	ע	ל
ש	ש	ד	ל	פ	מ
ת	ת	ה	מ	צ	נ

Figure 4:
Tzeruphic Table
of the Pentagrammaton

✣	♄	♃	♂	☉	♀	☿	☽
א	א	ב	ג	ד	ה	ו	ז
ב	ב	ג	ד	ה	ו	ז	ח
ג	ג	ד	ה	ו	ז	ח	ט
ד	ד	ה	ו	ז	ח	ט	י
ה	ה	ו	ז	ח	ט	י	כ
ו	ו	ז	ח	ט	י	כ	ל
ז	ז	ח	ט	י	כ	ל	מ
ח	ח	ט	י	כ	ל	מ	נ
ט	ט	י	כ	ל	מ	נ	ס
י	י	כ	ל	מ	נ	ס	ע
כ	כ	ל	מ	נ	ס	ע	פ
ל	ל	מ	נ	ס	ע	פ	צ
מ	מ	נ	ס	ע	פ	צ	ק
נ	נ	ס	ע	פ	צ	ק	ר
ס	ס	ע	פ	צ	ק	ר	ש
ע	ע	פ	צ	ק	ר	ש	ת
פ	פ	צ	ק	ר	ש	ת	א
צ	צ	ק	ר	ש	ת	א	ב
ק	ק	ר	ש	ת	א	ב	ג
ר	ר	ש	ת	א	ב	ג	ד
ש	ש	ת	א	ב	ג	ד	ה
ת	ת	א	ב	ג	ד	ה	ו

Figure 5:
Tzeruphic Table
of the Planets

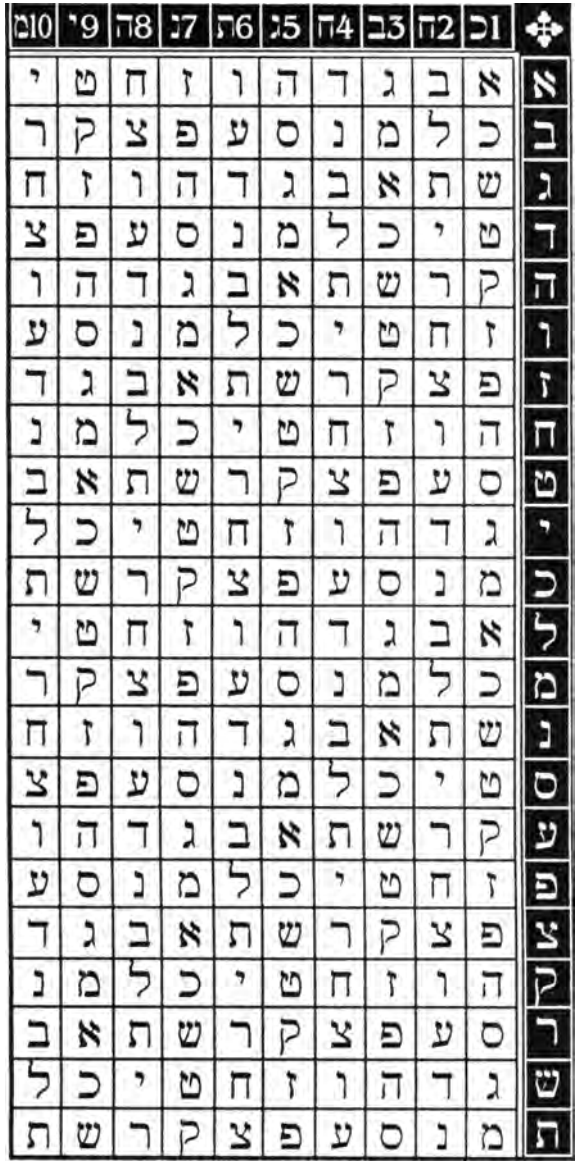

Figure 6:
Tzeruphic Table
of the Sephiroth

✥	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
א	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
ם	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב
ג	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
ד	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס
ה	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע
ו	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ
ז	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ
ח	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק
ט	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר
י	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש
כ	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
ל	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א
מ	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב
נ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג
ס	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד
ע	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה
פ	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו
צ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז
ק	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח
ר	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט
ש	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י
ת	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ

Figure 7:
Tzeruphic Table
of the Zodiac

the derived Kerub. The second Letter in the source Name is Vav. We find it in the right-hand column and index it to Sagittarius, and we find that the second derived Letter is Gimel. The third Letter, Resh, yields a Sagittarian Peh, and finally Qoph yields Heh. So the root Name of the derived Yakhin Kerub for the Sagittarian Sanctuary is spelled *Heh-Gimel-Peh-Heh*. We restore the theophoric ending *-el,* and the Name of the derived Yakhin Kerub for the Sagittarian Sanctuary is spelled הגפהאל, and may be pronounced *Hegaphahel.* The root of the Boaz Kerub Narakhiel is spelled *Nun-Resh-Kaph-Yod,* and is converted in the Sagittarius column of the Tzeruph Table to *Kaph-Peh-Qoph-Zayin.* With the theophoric suffix *-iel*, the new Name is completed as כפקדאל, and may be pronounced *Khaphqaziel*.

An Adept joins the Initiate at the Temple, and a coal is consecrated in the Names of *Shaddai El Chai* and *Gabriel Kerubiel.* The coal is broken in half, and the halves blessed in the Names of *Sandalphon* and *Metatron*. The halves are taken into the Pronaos and blessed in the Names of *Choraqiel* and *Narakhiel*. Then the coal-halves and the incense are taken to the private Sanctuary. The halves are lit and placed into censers provided by the Initiate, and the Adept traces the Hexagram of Yesod over them and invokes the relevant Names. The Initiate then places incense on the coal-halves and salutes the installed Kerubim in the Sign of the Theoricus.

Conclusion

The subject of Angelology is broad and complex, and there are many topics of importance in the Hermetic Qabalistic system of the Golden Dawn which we were unable to explore within the limitations of a brief paper such as this. Along with the all-important Holy Guardian Angel, some of these areas are the Angels of the Elements and the Planets, the complex Angelic hierarchies of the Zodiac, the many realms of Enochian Angels, Angelic Teachers or *Maggidim* from Adam's Raziel to Honorius of Thebes's Hocroel to Frederick Hockley's Crowned Angel of the Seventh Sphere, the Angels and Spirits of the Qemeoth, Natal Angels and Astrology, the Angels of the *Liber Armadel*, the Olympic Planetary Intelligences of the *Magic of the Ancients* of Arbatel, Angelic Languages and Alphabets, and the absolutely vital issue of the Qliphoth, the Goetic Nephilim, and the problem of evil.

However, it is hoped that, even in the narrowness of its scope, this brief survey may encourage some among its readers to open their Magical Work to an expanded role for the Angels, those holy Messengers of the Divine Who stand eternally ready to bear Their transformative power to the sincere Aspirant on the Path of the Magic of Light. To quote one of the Angelic communicants of Dee and Kelly from their *De Heptarchia Mystica*, "All those before spoken of are subject to thy call of friendship..." Call on the Angels in the love and respect of friendship, and They will aid you beyond your imagination in your Quest for:

The Quintessence, the Stone of the Philosophers,
True Wisdom, Perfect Happiness,
the Summum Bonum.

ABOUT THE AUTHOR

Adam Forrest has been a practicing magician since the age of 16, and a practitioner of the Golden Dawn system of Rosicrucian magic for almost 20 years. He has contributed material to Francis Israel Regardie's *The Complete Golden Dawn System of Magic* (1984), and to Chic and Sandra Tabatha Cicero's *Secret's of a Golden Dawn Temple* (1992). He was co-host, with Dolores Ashcroft-Nowicki, of the first Re-Membering Osiris conference (1993), aimed at re-establishing connections among the diverse branches of the Western Esoteric Tradition. He and his wife and partner Isidora Forrest direct the lecture and ritual program of the Hermetic Society, and present workshops on the Art of Ritual. Adam is also a professional illustrator and graphic designer.

The Sacred Feminine on the Tree:
Mother of Magic and Mystery[1]

Madonna Compton

One of the great struggles in the feminist movement today is the reclaiming, through "women's spirituality", of feminine images of the Divine. This may take a variety of forms, such as the impetus to incorporate non-gender specific language of God, which is the more moderate approach found in many liturgies of mainstream religions, or the more radical rejection of the Judeo-Christian heritage altogether in favor of more ancient mythological images of the pre-patriarchal "Great Goddess". Historically, however, the latter premise (the "glories of the matriarchy") is on rather shaky ground from the perspective of many scholars; and it never ceases to amaze me, since I teach in the Bay area—where women's spirituality issues are very important, why so many people with an interest in this area seem completely unaware of the treasure-house of sacred feminine imagery hidden in the mysteries of the Qabalah.

We do not have to look toward eastern cultures and we do not have to search far back into mythological time to find Her, shining in Her radiant garments which, true to her nature, reveal and conceal simultaneously. She has always been very present in our own western tradition and Her heritage continues to build as the magical Qabalah—which is not, thankfully a static tradition—continues to evolve. Because I am a part of a (non-institutional) hermetic lodge which creates ritual together on a regular basis, I am fortunate enough to experience first hand how rich, vital and nourishing a "grassroots" spiritual community can be, which naturally evokes both the sacred feminine and masculine principles from within its own tradition in a balanced kind of way.

I would like, however, to spend some time on the concept of the Divine Mother on the Tree of Life, using some of the insights

[1] Excerpts from this article were previously published in Rainbow City Express, Vol. 5, #2, Berkeley, Ca.

of some of our great predecessors in the western esoteric tradition in this area: A.E. Waite's treatise on the Shekinah, Allan Bennett's work on Genesis from an early Equinox article, and the interpretations of two powerful women teachers whom I continually find myself quoting to my own students: Dion Fortune, who was a member of the Golden Dawn before initiating her own hermetic school, and Ann Davis, who was the principle disciple of Dr. Paul Foster Case. I will conclude with some thoughts of my own on the Mystical Marriage and an analysis of some of the symbols that belong to Binah, the Sacred Feminine Principle on the Tree of Life.

Waite approaches his examination from the point of view of traditional Jewish Qabalah. It is, however, an excellent treatise and deserves our attention and recognition, for later interpretations of the sacred feminine in the Christian and neo-pagan Qabalistic interpretations build on this work to no small degree. On the Tree of Life, the chain of emanations begins with God the Father and God the Mother, related back to Genesis by the *Zohar* and characterized as the "upper and lower waters" which were separated on the 2nd day of creation. But it is specifically the mysteries concealed in the Divine Names which Waite develops in his examination of the *Zohar*.

Qabalists in both the Jewish and Christian traditions recognize that the Holy Names are themselves a source of great revelation. When correctly pronounced, it was thought that the Glory (Shekinah) of God would visibly manifest to the devoted mystic. Jewish legends tell of how these sacred Letters shot out of the sky and descended in an electrifying Presence during the epiphany at Mt. Sinai.

Waite explains how the two Names of God used most frequently in the Bible, Elohim and IHVH, are related:

> *Elohim is a title of the Shekinah and so is Adonai, in which sense—but presumably for us in manifestation—she is called the* "*Mirror or Jehovah*" (*IHVH*).[2]

In her aspect of the Mother, "she is architect of worlds". Shekinah is the Eden which is above, characterized as Paradise, "whence the river of life flows forth that waters the Garden below". However, there is also a Shekinah as she is conceived in "external things", that is reflected in Malkuth, our world as

[2] Waite, 1960, p. 342

"Bride, Daughter, (and) Sister".[3] So there is an Elohim in transcendence, which is veiled and mysterious and one that is immanent, or present in creation.

The locus of this immanence was, of course, the Ark, which was considered the most important part of the Tabernacle. It was spread over with a blue cloth, according to Jewish legend, which resembled the color of the sky. These images suggest the famous Qabalistic quote, "Kether (the crown of the Tree) is in Malkuth, and Malkuth is in Kether". This doctrine points to an intimate relationship between God the Ineffable and the God of the Present, the "meeting place" of which was represented by the Ark. The dwelling place of the Shekinah was characterized by a great sweetness, for the legend tells us that wherever the Ark was carried, miracles were wrought and a large column of smoke perfumed with frankincense and myrrh rose like a pillar out of the wilderness.

We know that, according to Waite and others, the name *Elohim* was attributed to Binah by the Qabalists, but to Moses was revealed the great name IHVH, a name of the Divinity that was unknown to the earlier patriarchs.[4] (Ex. 6:3) These Names are frequently characterized as the masculine and feminine emanations of God. Waite goes on to explain, however, that although there is an *apparent* duality in perceiving the differing aspects of God known as IHVH and Elohim, that this separation is not to be confused with polytheism, a problem we will return to later. Rather:

> "*The sole object with which the Holy One sends man into this world is to know that* ***Jehovah is Elohim***.[5]

That is, the great Qabalistic injunction, "The Lord Thy God is One" is the unifying principle behind these apparent dualities. Waite explains that if we are to interpret Jehovah as the unknowable (and obviously Father) side of God, and Elohim as the Mother (Binah and Shekinah), then the *Zohar* tells us that they are inseparable. In particular, however, Shekinah is the mystery of the human dimension and the dimension of God in *relationship,* or the reconciliation of above and below. In this

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[3] ibid: 342.

[4] In other words, Abraham, Isaac, and the earlier generations did not know God by this name, which means, "I Am That I Am". Those who can read Hebrew know that it is at the Sinai event that God also revealed a variant of this name, AHIH, called by the Qabalists, "Eheyeh".

[5] 1960, p. 343.

sense, he is quick to add, "union is not identity".[6] Rather, Jehovah and Elohim are distinct, although they form a unity.

In Genesis, it is said, "And the Lord (IHVH) God (Elohim) formed man" (Gen. 11:7). Humans are therefore said to be grafted onto Elohim, just as the Elohim (the female principle) and Jehovah (IHVH) are joined together. Genesis also says "Let *us* make man in our image, after our likeness" (Gen. 1:26) and the word Elohim, attributed to Binah, is itself a plural noun, combining a singular feminine word (Eloah) and a masculine plural ending (im).

There is also a mystical union in the sacred unutterable name IHVH, called the Tetragrammaton, and to each half of the divided Name is attributed one of the functions of the Shekinah. The letter *Heh* (H) which is "above", that is the first *Heh*, is the symbol of Shekinah in transcendence, while the final *Heh* represents Shekinah "in manifestation", or embodied in Malkuth. The Letter *Heh*, in the Jewish Qabalah, is considered feminine and implies life and fruitfulness, and words ending in *Heh* are feminine. The *Zohar says* that "the letter *Heh* produced the heavens to give them life and to water them and the earth".[7]

As the *Heh* in manifestation, she is both the solace of all her children as well as a vehicle for the glimmerings of transcendence, that is "to souls who have attained beatitude, which is defined as a vision of her".[8] Waite perceives the Shekinah as a hypostasis, or that part of the Divine nature with which humans can be in actual communion, for it is in the world of Formations (Yetzirah) that she receives a body, and it is through her that the Divine Name is allowed expression on earth.

It is interesting to note in this analysis that the symbolism typically associated with the feminine—dark, mysterious, in essence, the Ground from which Being springs, is here associated with the masculine—with the unknowable Jehovah; while what *emerges as Shekinah*—the Light, the Power, the Name (Word)—typical "animus" images, take the form of the feminine. The medieval text *Fountain of Wisdom* says:

> *Therefore you cannot apprehend knowledge of this darkness which was parallel to My existence. But from that point on, you may know all: everything*

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[6] ibid: 342
[7] Quoted in Waite, ibid, p. 345.
[8] ibid: 346.

from and below the darkness...the power of My Name and My Glory.[9]

Shekinah, then, as the Indwelling Presence is the *face* of God which is perceivable. In the ancient Hebrew Qabalah, to participate in the cult of the sanctuary spoken of in Exodus was to share this intimacy with God, to appear before God's *face*. The word for face or countenance in Hebrew also means "in the presence of".[10]

From all this, it can be deduced that Shekinah is both concealed and visible, conciliator of the mysteries. In her role as upper Mother, she is identified with the pillar on the Tree known as the Pillar of Severity, associated with strength and judgment. In her gentler aspect, she is that attribute of Understanding, the wise Mother. Primarily, as Binah, she represents the attributes of transcending absorbing Spirit.

In Malkuth, the Shekinah is the Mother at hand, immanent in creation. However, with one identification, she is powerful; with the other, she is in exile. With one, she is eternally united to the Ineffable Godhead; with the other, she is tragically separated. But because she is separated from the Source, she is *united* to us; she "ensouls" matter by her divine Presence. The *Zohar* tells us that the Shekinah is that "Divine Presence which walked in the Garden of Eden in the cool of the evening"; however, when "the man was driven out, the Mother was driven out with him".[11]

This concept of exile is re-iterated in many Jewish legends. The *Zohar* reports that the angels wept when the sanctuary was destroyed and the Shekinah had to be exiled into a foreign land. The idea of exile, of course, pre-dates Qabalistic texts. The Talmud tells us that the Shekinah was with the children of Israel in every exile. Here, the Shekinah is not yet identified as feminine. It was merely the *Presence* of God which was always with Israel. In Jewish Qabalah, however, it actually signifies that a part of God (the soul) is exiled from God (the One).

One legend says the Shekinah followed Adam and Eve into captivity, and she is thus the ongoing "sacrifice" which, detached from the Holy Union, has followed her children into exile. Because the final *Heh* has become detached from the Divine Name (IHVH), however, the sources of all graces came with her.

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[9] From *The Early Qabalah*, Joseph Dan, 1986, p. 51.
[10] Pane: PNH, Langenschiedt.
[11] Ibid: 352.

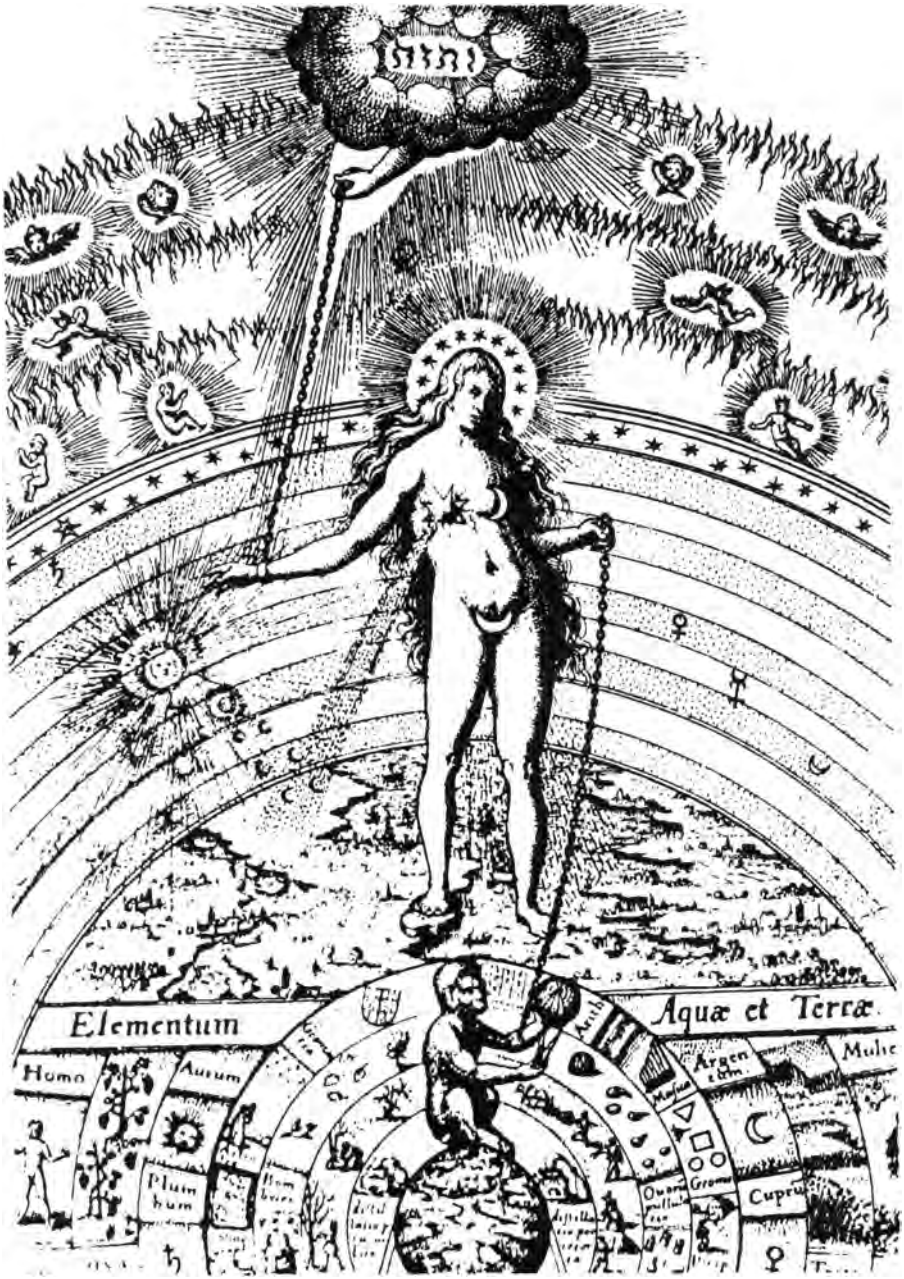
Numerous myths seem to point to the idea that the exile of the Shekinah is simply due to the compassion of God, who always partakes in the joys and sufferings of Israel. This idea strongly suggests a development from a more primitive conception that a group of people suffer, or evil is set loose upon the world, because of the impotence of the deity. Here we see a more mystico-religious concept, wherein the participation of God is made manifest in the history of a people. This idea furthermore came to fruition in a way that is strikingly even more personal: that the Deity also weeps, suffers, grieves.

The Shekinah, like Christ in the Christian tradition, suffers with humankind, and many mystics and prophets who have had visions of the Shekinah reported her to be in deep mourning. This is, however, only in her aspect as the "lower Mother", or Malkuth on the Tree. In her identification as Binah, the "upper Mother", she is eternally united to the Infinite Presence. The Qabalah is unique in its ability to somehow hold these paradoxes; unity and hypostasis, transcendence and immanence together in one paradigm.

Allan Bennett approaches the mystery of the sacred feminine in Qabalah by examining the esoteric secrets hidden in between the lines (or the Letters themselves) of the Genesis text. He notes, for example, that in the opening verse, it is the Elohim who creates: "In the beginning the Elohim created the essence of the heavens and the essence of the earth".[12] The Elohim has, as its central letter, the sacred *Heh*, the "Mother Supernal". The first and last letters of this name (ALHIM) form AM, another name for the Mother, representing her maternal essence. The numeration of Elohim is 86, which by gematria also reads, *nibawdel* (NBDL), which means "separated or to set apart", a characteristic of Binah we will return to shortly.

There are many fascinating ideas connected to this method of numerical exploration, (called gematria), only a few of which we have time to explore here. We note, however, that the ground on which this interpretation is built is a good Qabalistic one: number, since numbers are the initial power of the God-energy. As God the Father is the First Mind and the Generating Principle, so God the Mother is the 2nd, the Great Dual Power of Nature, in whom can be found the principles of flux and reflux. In Bennet's interpretation, (a fairly traditional one), the Mother principle is predominately immanent and manifests the dual

[12] His translation, 1972 edition.



The Soul of the World

powers of ebb and flow, much like the cycles we see in the natural world.

Thus she can be compared to the Moon and water, and although Bennett does not here explore any Tarot keys, the natural place on the Tree she finds, following this image, is the High Priestess, the second Tarot key. In this sense, she is the great unifying principle which is the unconscious, the recorder of all events in one's lifetime. Her virginal essence is represented by water, because "occult water" is the vibrating waves or currents of energy which constitutes matter. For this reason, she is called the First Matter by the alchemists.

In Bennett's analysis, however, she is connected to Beth, which is the second Hebrew letter. Beth, of course, means "adobe, house or *dwelling*" and refers us back to the idea of the Shekinah as the dwelling place of God on earth. Her dualistic power is represented in Beth (the Magician) by the twin serpents or caduceus, which is the archetypal symbol, par excellence, of magic and healing.

After number two comes the sacred number 3, which completes the Triad and brings forth the mystic Son. "Thus is formulated the Creative Trinity which is, as it were, the essential preliminary to Manifestation".[13] In this respect, the Three Emanations can be compared with the three "Mother" letters, Aleph (air), Mem (water) and Shin (fire). Here, the Father principle represents the Yellow Ray of Aleph, the Mother is the "Blue Ray of the Great Primordial Waters"[14] and the Son is the Red ray, Shin.

Bennett makes note of the often quoted mystery Name—IHShVH, or Jeheshuah, which is the Tetragrammaton with the addition of the Holy Letter Shin (value 300). He also notes that the numeration in Greek for *Word* ("In the beginning was the Word") is 30. In the method of working with numerological extension, called "theosophic extension", the number 3 is also related to 6 (1+2+3=6), which Qabalistically is thought to represent the "Microprosopus and the Son of God" or the Holy Letter Vav. Six is also the number of the Sephirah Tiphareth, known by Christian Qabalists as the Christ Principle on the Tree. It is, of course, represented by the Sun, the great Light of our solar system. The word "Light" appears 6 times in John's Prologue to describe this perfected nature of Christ.

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[13] 1972, p. 166.
[14] ibid: 170.

It may also be noted, in this respect that Tiphareth has a special kind of relationship to the Trinity on the Tree. We know that Chokmah lies at the lower end of the path of Aleph, and Binah lies at the end of the path of the second letter, Beth. And because Tiphareth lies at the end of the third letter, some Qabalists have pointed out that this Sephirah was brought into manifestation before Chesed or Geburah (the fourth and fifth Sephiroth).

Bennett has made note of the fact that the Christians have "terribly muddled their Trinity by making the Son the second instead of the third Principle",[15] I feel that only the Tree can unlock some of these secrets which, in the traditional Church, have been a source of great confusion, schism and even wars. By changing the Holy Spirit to a masculine entity, the Trinity's harmonious nature seems to have been severely disturbed. But, understood within the context of the Tree, the Primordial Trinity can be viewed in more than one way, e.g., Kether (one with the Son, but beyond sexual attributions), Binah and Chokmah; or Chokmah, Binah and Tiphareth (Father, Mother, Son) in relationship. A very nice glyph to represent this is a triangle with a *point* inside of it, indicating the Three which emanate from Kether, the Indivisible.

However, the archetype of the Trinity, primordial as it may be, is not the "final word" to declare the fullness of the Glory of God, as anyone knows who has studied Qabalah or any other Neo-Platonic philosophy, which builds on the idea of emanations. The rest of the Sephiroth will continue to reveal even more subtle aspects of the sacred feminine, such as we saw hinted at in our earlier comparison of Shekinah/Malkuth, or the upper and lower Mothers. The Trinity in manifestation produces by their joint action a fourth principle which, similar to the former image, can be visualized as the point of a pyramid with 3 sides. This is the *focalization* of the combined forces of the 3 Divine Persons which produce Assiah, our world of form. It can be conceptualized numerically as the Three concentrated in the One, which produces the Four (3 + 1 = 4) Bennett calls her "the Virgin of the World, Venus Aphrodite, centrum in Trigonis Centri—by whatsoever of a myriad names we call Her, still the same in Spirit, the same in number and the same in form!"[16]

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[15] 1972, p. 171.

[16] 1972, p. 168.

In Qabalistic magic, she is considered the Gateway of Initiation and in the Tarot, she is the Empress, Daleth, the Door. Her symbol combines a circle over a cross and is the only one of all the planetary deities which encompasses all of the Sephiroth when placed on the glyph of the Tree. This image is also, of course, the same as the Ankh, the symbol of immortal Life. In the Golden Dawn tradition, Venus relates to the Tarot key, the Empress, and also the 7th Sephirah, Nogah (Netzach).

The 7th Sephirah, Nogah, has a special relationship in Qabalistic lore with the tomb or shrine of the legendary Father C.R.C, founder of the Rosicrucians, since this vault was supposed to have seven sides. Furthermore, the boundary of the ground plan for the vault was 7 by 4, which is, we just saw, the number of Venus as it is attributed to Daleth, the 4th letter. Daleth means "door or gate" and in Rosicrucian symbolism, it signifies not only the door which gives entrance to the vault of Brother C.R.C., but is an image of the door to eternal life, Brother C.R. having "conquered" death, since his body was discovered, upon the opening of the vault, to be incorruptible.

The number 7 is a very numinous one. In Qabalistic philosophy it characterizes the feminine principle. Bennett notes that God rested on the seventh day, and the multiple of 7 times 4, 28, signifies "the seven stars shining throughout the four Worlds".[17] Likewise, the opening of Genesis—indeed, thought by many Jewish Qabalists to be the most mystical statement in the Bible—is composed of 7 words (BRAShITH BaRa ALHIM ATh HaShaMaIM VaATh HaAReTz). As the 7th Sephirah, this feminine principle of the God-energy represents the mystical combination of the Trinity (3) plus the quaternary (4). The mystical number 7 contains the 4 qualities of Universal Nature and the 3 fundamental tendencies of Spirit, and therefore all of the archetypal ideas manifested in our perceivable world. As the 4th Letter, Daleth represents the Door or Gate to the "otherworld". "And the Lock which guards that Door is as the 4 Gates of the Universe".[18] The number 7 not only represents the number of planetary spheres, but is also a quarter division of the lunar cycle (28 days), thus establishing the rhythm of how we mark time (since 7 days make a week).

Qabalists have always understood there to be particular relationships between the various Sephiroth on the Tree, and

[17] 1972, p. 170.
[18] Ibid: 169.

there are special occult mysteries connected with Binah and Netzach, and Binah and Malkuth (as well as Binah and Yesod and Binah and Daath, which unfortunately would take us too far off course). So far we have uncovered some of the connections between Binah and Malkuth as well as with Netzach. Let us now return to the problem of the relationship between Binah and Chokmah, the Father and Mother principles on the Tree (Sephiroth 2 and 3) as seen through the eyes of the women Qabalists we mentioned earlier.

As we have noted, Elohim is the Divine Name attributed to Binah, and the way Dion Fortune translates the opening of the Genesis text is: "And the spirit of the male and female conjoined principles moved upon the surface of the formless, and manifestation took place".[19] She stresses that "a goddessless religion is half-way to atheism".[20] and that the sacred name which belongs to Binah is the principle we need in order to realign the present state of imbalance. In her interpretation, in other words, if we want *equilibrium* "we must worship the Elohim, not Jehovah".[21]

We note, of course, that the full Divine Name attributed to Binah contains IHVH, referring to the idea that the sacred feminine encompasses and includes the sacred masculine. However, the reverse is not the case. And although most people, if questioned, know that Jehovah is the name of God in the Bible, how many know that God is called Elohim as well? Very few; in fact, most of my students are surprised when they discover that Elohim is the God that appears in the first Genesis story, and that this is the story in which God created Adam and Eve *simultaneously* (rather than taking Eve from Adam's side).

Dion Fortune sees the principles of maleness and femaleness as manifested in Chokmah and Binah to be more than stereotypical representations of the positive and negative forces, as they are generally characterized archetypally. Chokmah is expansive force, and pure undirected energy which would "radiate into space and be lost forever"[22] if Binah, the Great Organizer did not utilize its potential. "Chokmah explodes like petrol; Binah is the combustion-chamber".[23] As Understanding, she conveys the idea of penetration, synthesis and the perception of significance. Both Dion Fortune and Ann Davis stress, as

[19] 1984, p. 153.
[20] Ibid: 153.
[21] Ibid: 153.
[22] 1984, p. 150.
[23] Ibid: 150.

well, that Binah, the Mother, does not spring from Chokmah, the Father principle on the Tree, as is commonly understood. Binah's roots are, like those of Chokmah, in Kether, and these first two principles emanate by virtue of this primordial emanation, which is the Highest Crown, called the "first swirlings". I think both of these women saw the dangers in simple stereotypical assumptions prevalent for ages in much religious thinking (i.e., male = spirit = transcendence and female = nature = immanence) long before the women's spirituality movement came to the fore.

If Kether is the source of all Good, as Dion Fortune notes, and that good is thought to flow only toward Chokmah "it inevitably follows that Binah, the *opposite* of Chokmah, the perpetual opposer of the dynamic impulses, will be regarded as the enemy of God, the evil one".[24] And, of course, the risk is there to perceive her in this way if one cannot see past the occult blinds of the Mother who resides at the top of the Pillar of Severity. But Qabalah teaches a deeper understanding. It is through Binah and Chokmah *conjoined* that we begin to conceptualize the God-energy present in Kether, which of course has never been conceived of as a masculine principle, since it is itself beyond all such attributions. Kether is the undifferentiated Godhead, which reflects its masculine and feminine attributes as it distributes these energies *simultaneously* through the next two Sephiroth. There is, in addition, much overlapping and exchange of positive-negative or yin-yang energy, which happens on different levels on the Tree. In fact, the more one studies Qabalah, the more amorphous and permeable these boundaries become.

Dion Fortune portrays the Great Mother in Qabalah as not just a goddess of the earth and moon; that is, connected with unconsciousness, water and nature—the predominant characteristics of the "goddess revival" in our generation. Rather, besides the lunar or earth mother archetype, there is another model of the sacred feminine (represented by Binah) which is *beyond the stars*, beyond the darkness of the infinite sky, which exists in the realm of pure transcendence. She distinguished between the "lesser mysteries" represented by what she called the White Isis (connected primarily with the moon) and the greater mysteries of Black Isis, which held the key of total transformation.

[24] Ibid: 144.

It is this celestial sky-goddess who enters into a spiritual alchemy with masculine consciousness (represented by the earth) that calls forth a new level of being. These ideas are fleshed out in Dion Fortune's novels, where she perhaps felt more free to divulge occult truths than she did in her non-fiction works. In her own life, she was truly an innovative figure who was not afraid to forge new territory. She facilitated a kind of "revival" of the feminine priesthood and she herself celebrated Eucharistic ceremonies similar to the traditional Anglican Mass, where she presided as priestess, perhaps foreshadowing the time when this event could be celebrated in public with the official acceptance of the Anglican Church.

Ann Davis approaches her understanding of Binah by distinguishing between two Hebrew names attributed to her: Ama and Aima. Ama is sometimes called the sterile Mother. This is not, however a derogatory term; it simply signifies that aspect of Binah which is *unlimited*, though also unorganized, on its own plane. Aima, representing the fertile Mother, reflects her involvement in form. Binah is called the "Sanctifying Intelligence", meaning her natural propensity is to bring about perfection in Her work of creation.

She is also known as the Great Seas, or Marah, referring to the fluidic aspect of consciousness which takes form in *action and words*. The function, therefore, of this sphere, is to specialize its fluidic substance, to *specialize* its particular expression. Ama refers to her as the Archetypal Womb (the "sterile" Mother); and Aima is that which "sanctifies" or *sets apart*. (We recall this word NBDL has a value of 86, the same as Elohim). It has this wonderful tendency to particularize souls out of its own Divine Beingness. So it is this portion of the Tree of Life which bestows our uniqueness, our individuality.

When Ann Davis spoke about Binah in relation to the Trinity, she emphasized that the Supernal Triad reflects three basic ideas: that which was, that which is, and that which shall be. Binah, reflecting understanding, also reflects foresight, or that which will be. Understanding is the wisdom that comes after mistakes of the past. It is that which is the beginning of our ability to separate one thing from another, to make choices about our future. Understanding conveys the idea of a penetration of an image into its significance—a power to perceive interrelatedness. This is Binah's principle of *finitizing*, that is, her

unique ability to ferret out substances through her deep principle of understanding.

Foresight, in this case, does not refer to any specific phenomenon, such as divination, which belongs to other aspects of the Tree. It refers more to foresight based on *what methods to utilize* depending on hindsight. Through this kind of understanding, involving active *choice*, comes about the Great Work of sanctifying the consciousness of creation. This is the Divine Feminine aspect of God.

Binah also embodies universal subconsciousness, what Jung would call the *collective unconscious*. The same powers expressed on a divine level are a reflection on a personal level, because the Cosmic Mother is a part of every cell of our bodies. Likewise, all things are brought about by the power of *intention*, and in this way we reflect the very order of Heaven, in the form of Binah, Foresight.

The Cosmic Masculine (Chokmah) reflects *insight* as a complement to Her. Because Qabalah deals very literally with the actuality of these Spheres existing in our bodies and consciousness, both women and men reflect both polarities, much as Jung's concept of anima/animus. However, we also see projections of these archetypes in our relationships. Ann Davis once said that every man who has a relationship with the Sacred Feminine has a special reverence for *every* woman, because he has the *insight* that she embodies the Shekinah. One of Binah's titles is Khorsia, meaning the Throne. Since she is the Throne of Wisdom, Chokmah is dependent on her for the support of Its unfolding Wisdom.

In the Paul Case/Ann Davis tradition these "relationships" between the particular Sephiroth of the Tree are perceived primarily as psychological aspects within one's own being. Thus the Mother/Father principles do not run the risk of being anthropomorphized and reduced to a simplistic comparison with the pagan gods and goddesses. I think this is an important distinction, because too often the relationship between God and the Shekinah, or the male and female aspects of Divinity can slip into a polytheistic world-view which is incompatible with the original philosophical interpretation of Qabalah: that God is a Unity.

Raphael Patai, author of *The Hebrew Goddess*, for example, believes that the Shekinah figure is a reincarnation, as it were, of the ancient pagan goddesses (Inanna of Sumer, Anath of Canaan, Anahita of Persia, etc.) that Hebrew monotheism

was unable to exorcise. (1990) In slumber for several centuries, she awoke to reclaim some of her old power and prestige in the dimension of the Jewish goddess of mystical and mythical Judaism. Other's, primarily Jewish scholars (including Qabalists) who are defenders of monotheism, have challenged this view, and my own theory concurs with the latter.

I believe that the motif of love and intercourse between Yahweh (i.e., Jehovah) and the Shekinah (or God and the soul) has distinct differences from the "*hieros gamos*" of pagan/goddess traditions. The use of the metaphor of marriage points primarily to the belief that Israel, as the bride of Yahweh, must be faithful to him, despite the presence of other gods and goddesses. The covenant implied a monogamous relationship between God and God's people, between a monotheistic divinity and humanity. It in no way resembled a yearly celebration to maintain fertility of the land through a "sacred marriage", followed by the real or symbolic death of the king. The latter was a rite related to a non-monogamous, extrafamilial goddess religion: she had many consorts, all of whom "died to the earth" each year.

It has been argued, in fact, that what allowed for the development of *romantic love* between two persons (which did not exist prior to the development of the ego in human consciousness and the establishment of mutual bonding) was the separation of sexual love between a man and a woman from organized ritual. That is, the sacred marriage that developed early in biblical history was based on love and ethical commitment, rather than the communal rites of "free" sexuality which characterized the pagan celebrations. It may be that these fertility rituals served a needed purpose, i.e., catharsis, or connection to the land, etc. The point here is that they reflect a polytheistic world view.

In contrast, the ancient legends in Jewish culture (called *aggadah*) relate back to a *primal unity*, not a goddess with many lovers, and there can be no substitutions in this sacred marriage. Indeed, as we have seen, in Jewish philosophy, the world will remain in chaos until this primal unity is restored. Rituals of union are an invitation to realign human and divine wills to restore the harmony between God and His Shekinah, who represents, metaphorically, the soul in exile from its heavenly home. The human being has an opportunity to aid in this restoration of the Shekinah to her "throne"; in a sense we participate in releasing her from exile.

Many religious practices are utilized to aid in the redemption of the Shekinah and her reunion with her Divine Lord—for example, reading the Torah, good deeds, recitation of prayers, fasting, etc. And in a special sense, the act of conjugal love, which is given particular attention in Judaic thought, is one of these rituals to aid in the reunion. Jewish rabbis and sages, it seems, have never had any fascination with ascetic practices that include celibacy, and this is true in the mystical traditions as well. The *Zohar* states forthrightly that "the Shekinah is always present whenever marital intercourse is performed".[25] A saying from Talmudic times relates a similar story: "She hovers over all conjugal unions between husbands and wives and blesses such unions with Her presence".[26]

The sage Simon ben Jochai explained to his pupils that the world "rests upon the union of the male with the female principle",[27] and therefore the "Holy One" always establishes residence when these principles are *embodied in the flesh*, that is when the heavenly marriage is replicated on earth—an echo of the old hermetic maxim, "As above, so below". That is why the name *Adam* was given to a man and a woman originally united as one sole being: i.e., the soul seeks its own "mate" on earth, so that they once more become one soul and one body. The name "A-dam" is a Hebrew word which indicates the Life Force (Aleph) manifesting in the *Life-blood* (dam) of the microcosmic human.

Therefore, in the mystical tradition of Jewish Kabbalism we see an attempt to discover the mystery of sex within the domain of God. It rejected asceticism and held the married state to be not a concession to the frailty of the flesh but a sign of one of its most sacred mysteries. The Qabalists interpreted Genesis 4:1, "And Adam *knew* Eve to mean that knowledge is the realization of that union. This is a delicate balance which we must understand in order to appreciate the moral concerns which were primary to Judaism. That ethical monogamy should eventually accompany "ethical monotheism" in a religious culture should not therefore be surprising.

Of course, the unfortunate side effects in Judaism, and of Christianity that followed it, are the rigid patriarchal and even misogynistic attitudes that developed alongside these concepts of monotheism and the mystical marriage between the soul and

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[25] Simon & Sperling, 1959, V. 2:176.
[26] Davidson, 1967, p. 272.
[27] Bension, 1932, p. 159

God. However, it appears that wherever the figure of the Shekinah is revered, this posture is somewhat softened. For example, in Hasidic mysticism, the female is viewed as a direct representation of the Shekinah on earth. The famous mystic, Baal Shem Tov, thought that prayers of women ascended directly to God.

The Shekinah herself is said to be the divine meaditrix of all graces, much like the Virgin Mary. But in no sense is the Shekinah (or Mary, for that matter) considered to be a matriarchal goddess. This would have been incompatible with the development of the Hebrew nation, which clearly sought to separate itself from the practices of its neighbors. And in the Qabalistic tradition, to unite with the Shekinah in religious practice was ultimately to unite with God: the place of destiny for the aspiring mystic.

As Qabalah developed in the Neo-Platonic Renaissance philosophers and later in the tradition of the Golden Dawn, of course, the Sephiroth became associated with the "planetary chakras" and therefore, with their related mythologies. However, it should be understood that in both of the above—that is, in all of the Neo-Platonists I have studied who birthed Christian Qabalah in the late Middle Ages, as well as in all the early Golden Dawn adepts—the concept of monotheism is never relinquished. The planetary deities serve only as metaphors for the emanations of God, who is indivisible, but *unknowable* except through the Sephiroth and their "mundane chakras". Furthermore, number, as we have seen, is the *primary* archetypal characteristic of the Emanations, not astrological correspondences. The famous medieval text, the *Clavicula Salomonis* or the *Key of Solomon the King* said, "The numbers are Ideas, and the Ideas are the Powers and the Powers are the Holy Elohim of life".[28]

In this respect, the Cosmic Mother, Binah, manifests the seven creative spirits which make up the rest of the Tree, referred to as the "Planets of the Ancients". The Binah principle herself is often called Black Saturn, reflecting that power of the Manifestor which creates form from formlessness through its power of limitation, which is a principle characteristic of Saturn. It may seem strange at first that Saturn is connected to the Feminine Principle, but the concept of Saturn as Time is an association that is naturally linked to the Mother, Binah in her role as Creatrix. It takes *time* to create anything, and in particular anything connected to human *life*. Interestingly, Saturn

[28] Quoted in Bennett, 1972, p. 164.

has nine moons and is an apt representation for the nine months of gestation required for a woman to give birth.

Although Saturn has often been thought of as a constricting or confining energy, its influence is much like the womb *itself*, which must of necessity provide the needed boundaries in which new life can grow. Another analogy I have often used to describe the organizing principle of Binah is a lump of clay which needs to have chunks cut away in order for a sculpture to emerge. Satum/Binah limits, but without this necessary use of constriction and definition, nothing creative at all could emerge. As a symbol of the Great Reaper, Saturn also represents the devourer of past forms which would hinder and constrict our future evolution.

Dion Fortune sometimes referred to Binah as the Virgin Mother, because she is ever pure and undefiled, the Cosmic Mind-stuff which, like water, always remains *itself*, no matter what container it adapts itself to. Marah, the Great Seas, is a root of Mary and like Eve, (whose name means "to be" or "to bring into being") is known as the "Mother of all the Living". She is, like the bitter seas, (which the word Marah means) also called the Mother of Sorrows. Sorrow is what allows us to experience empathy and spiritual profundity—these are also meanings of Binah.

Finally, we have seen that in Qabalah, numbers take on magical and profound significance. Binah as number 3, is intimately associated with manifestations, matter, and making ideas *concrete.* It is from two opposing forces that a third one finds expression. The triangle is an ancient symbol for Saturn, whose metal is lead, again indicating dense matter. The "triangle of art" is used in magical ceremonies to evoke physical manifestations of spirits, as opposed to many other magical or religious ceremonies, for which a circle is used. From Paleolithic times, the triangle has been a primal image of goddesses in the form of the vulva or *yoni*.

The yoni itself is considered to be one of the magical symbols of Binah, as are the chalice and the kteis, symbol for the feminine gate of Life. The triangle pointed downward is a symbol in esoteric sciences for water. In Qabalah, the Hebrew letter Mem, which means waters or seas, is also called "Mother Deep" or "Root of Nature". It is the waters of the deep that we must cross in order to be re-absorbed by the highest attribution of God which manifests on the Tree—Kether. In this light, it is

interesting to note that Binah herself (like Netzach going the other way) is considered to be the 7th "Gate".

We have said that there is a special relationship between Binah and Yesod (the Moon and 9th Sephirah) on the Tree. This is because this power of *manifestation* comes to fruition in a multiple of three. Furthermore, multiples of 9 are prominent through-out the magical interpretations of numbers. It is the last in a series of the number extensions before repetitions. On the Tree, Yesod is called the *Foundation* and is the "building block", so to speak, of our physical world, Malkuth.

Yesod is symbolized by a moon and Saturn by a sickle, showing a unity in their primary archetypal shapes. In the relationship between Binah and Yesod, we see the idea of bringing forth something into manifestation (3) and seeing it through to completion (9). Finally, the word Adam, which we said represents the Life-force brought into manifestation in the Lifeblood, has a value of 45, a multiple of 9 and also one of the "magical numbers" of Binah/Saturn in the practical part of the Qabalistic tradition which works with magical squares. The Divine Name, IHVH, when spelled out, also has a value of 45.

In Binah, then, we see the attributes of both light and dark, the archetype of the Mother as Giver of Life through her will to form, and as the thick darkness which is the eternal unmanifested Sea to which we return in depth and silence. Binah has also been described as the Outer Robe of Concealment, and in her are clothed greater mysteries than perhaps any other aspect of consciousness. By meditating on the seed-thoughts associated with her, we may penetrate still deeper into this most fascinating archetype of the Divine Living Mystery of the Mother within.

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She Dances on the Tree

Ancient Goddesses and the Qabalistic Sephiroth

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The Qabalah as we know it today can be historically traced into the 12th or 13th century. However, in legend and thought, the roots of the Tree of Life go back to the most ancient of human precepts. According to Israel Regardie, one belief is that the knowledge of Qabalah was first taught by the Demiurgos to spirit intelligences who, after the Fall, communicated the wisdom to humans.[1] The belief that angels or other divine beings long ago broke the rules of the heavens and descended to communicate the secrets of the mysteries to humanity is common to many ancient cultures. In Babylon, the story says that Enki, the great father God, resided in the heavens in sole possession of the Tablets of Destiny and the holy *mes*. Each *me* represented a wisdom: weaving, the arts, language, astronomy, and the more esoteric knowledges. His daughter, Inanna, deceived him into a state of drunkenness, stole the *mes* and took them to earth to share with humanity. In this, the most ancient of Western cultures, the being who brought the wisdom was the beloved Goddess of the people.

However the wisdom first came, for generations the mystery teachings have been handed down, often in secret, from Initiate to Initiate. As the knowledge has passed through the ages, it has taken on the cloaks of the thought and culture of the people who have interpreted and reinterpreted its form. The myth and metaphor have been interwoven with the political and social structures of the people who have been their carriers. As religions and philosophies have changed over time, so have many of the archetypal definitions of cosmic principles. Qabalah thus carries in its symbols an acculturation which reflects the views of its authors and teachers.

It has been said by some authors that the Qabalistic system was part of a device intended to unify mystical Judaic

[1] Regardie, Israel. *A Garden of Pomegranates*. Llewellyn Publications, St. Paul, MN. 1970. p. 17.

thought around the concept of monotheism. However, despite an apparent patriarchal bias, the universal symbols of the occultist's Qabalah represent a very expansive and balanced world view. In these days of re-emerging polytheism and Goddess worship, we find that the scope of Qabalah's symbolism encompasses a broad diversity of doctrines. We may ask ourselves how a system grown out of monotheism and all-male scholarship could be so inherently egalitarian and definitive of such a multiplicity of pantheons. One explanation could be that other more prototypical influences were carried into the historical development of Qabalistic doctrine. Is it possible that the lineage of Qabalistic doctrine has its roots in the most ancient and Pagan beliefs of the Hebrews, yet was later molded into a form that would justify and perpetuate the newer doctrine of monotheism?

To look to the source of the Qabalah's incipient mythologies, we must look to the history of the Hebrew people. The Hebrews began as nomadic, earth-loving tribal peoples in that part of the world which was both fertile and inhabited by many other tribes and cultures thousands of years ago. Along with Babylonians, Sumerians, Assyrians, Hittites, Canaanites, Phoenicians, Egyptians and a host of other Semitic and non-Semitic peoples, the Hebrews traveled, intermingled and shared Goddesses and Gods almost as promiscuously as today's Neo Pagans. The term "Hebrew", is probably from the Egyptian "Apiru", and referred originally to any and all nomadic non-Egyptians.[2] Even after settling down following the Exodus from Egypt, the Hebrew culture was constantly influenced by the overlap of geographical boundaries, cultural boundaries and conquering civilizations.

All of these cultures were polytheistic, and each evolved from tribal people who were primarily Goddess worshippers. In the period during the Hebrew migrations, as well as after their settlement in the Canaanite area, the persistent worship of the Goddess was found in every geographical area inhabited by these civilizations. The Goddess is often mentioned in the Bible, although the modern translations frequently hide her true identity. Esther was a name taken from the Goddess Ishtar, and a golden calf was usually a symbol for the lunar Goddess. In some cases, even the stories of the Bible are re-tellings of older Goddess tales. The burning bush, for example, was an ancient sym-

[2] McEvedy, Colin. *The Penguin Atlas of Ancient History*. Penguin Books, NY, NY. 1967. p. 30.

bol for the spirit of the Goddess. In many recent writings, discussions are to be found of the manner in which the Bible has incorporated the texts and beliefs of more ancient cultures. Some verses in the Book of Psalms are almost direct translations from Ugaritic (ancient Syrian) poems. "It has become clear that many portions of the Bible not only proclaim the greatness of the God of Israel but are subtle parodies of the literature of Canaan".[3] The Bible further directly plagiarizes Babylonian prayers to Ishtar, simply changing the honorific to the new God. In the Babylonian text it reads, "Who dost make the green herb to spring up, mistress of mankind! Who hast created everything, who dost guide aright all creatures!"[4] If the Old Testament itself contains so many implications of ancient Goddess worship, it is reasonable to assume that her worship may have influenced the development of other Hebrew religious literature and thought, including those documents upon which the Qabalah is based.

Asherah, also called Ashtoreth, was worshiped in the Temple of Solomon from 928 BC to 893 BC, and her statue was present there for various periods until the Temple's destruction in 586 BC. She was the chief Goddess of the Canaanites, and her worship was adopted by the Hebrews from the time they first arrived in the land that we now call Israel.

> *In the syncretistic Canaanite period the Hebrews borrowed the worship of the Goddess from those whom they conquered. The widespread worship of Ashtoreth from 1150 to 586 BC. is attested by strong archaeological and literary evidence. It continued in spite of the anti-polytheistic teachings of the prophets and later biblical redactors. Temples to Yahweh and Ashtoreth existed side by side. The veneration of Asherah is mentioned forty times in the Old Testament. It was introduced into the cultus of the royal household by Solomon, and under his son Rehoboam it became a part of the temple ritual.*[5]

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[3] Cavendish, Richard, ed. *Mythology.* Rizzoli International Publications, Inc. NY, NY. 1980. p. 95.

[4] Walker, Barbara G. *The Woman's Encyclopedia of Myths and Secrets.* Harper & Row, San Francisco CA. 1983. p. 451.

[5] Bratton, Fred Gladstone Bratton. *Myths and Legends of the Ancient Near East.* Thomas Y. Crowell Co. NY, NY. 1970. p. 111.

The Divine Feminine Principle

We have seen the layering of a new religion upon an older one on every continent of this world. When Christianity swept through Europe in the Middle Ages, the Old Religion held sway in the rural places. The holy days, sacred places, and favorite legends were simply converted to the usage of the Christians. It is most likely that a similar layering took place in the culture of Judaism. The Hebrews have been a widely scattered, often rural and family-oriented people, as influenced by oral tradition as by the words of their own scholars. The many ways in which Goddess beliefs may have persisted in their traditions seem quite apparent.

We cannot find recorded in written history what impacts the Goddess may have had, directly or indirectly, upon the Qabalah of today. All this is merely speculation. Yet if we entertain the notion that this is possible or even likely, then there are many interesting avenues to examine. In an exploration of the personalities and attributes of the Goddesses known to the ancient Hebrews, we find many astonishing correlations to the ideas and images of the evolving Qabalah. In the characteristics

of these feminine deities we can find explanations for many of the subtle, deep, and intricate meanings of the spheres, or Sephiroth, of the Tree of Life. In the similarities between the surviving Goddess myths and the contemporary metaphorical Qabalistic writings we find much to entertain our musings.

To begin such an exploration, I have directly corresponded the ten Qabalistic Sephiroth and ten Goddesses. Relating divine archetypes to the Sephiroth is a classical manner of expanding our understanding of the meanings of the spheres. These are all primary Goddess-images that have come to us through a history parallel to that of the Tree of Life. The Sephiroth embody the major ideas of the Qabalah. The Goddesses I have chosen are the primary ones who were worshiped in the land and times of the early Hebrew culture, and two who evolved out of Judaic literature. As the spheres are seen as living divine forces, so are these personalities.

To fully understand these comparisons, a basic conception of the Tree of Life is helpful. The Tree is composed of ten circular spheres in a symmetrical arrangement. Each sphere, or Sephirah, represents a cosmic or divine principle. From Kether, the highest, at the top, to Malkuth, the earthly, at the bottom, the idea of divine manifestation is represented. A diagram of the Tree can be found elsewhere in this book. Many images and metaphors are used to elucidate the principles of the Sephiroth. Although each Sephirah represents one particular idea, each is so profound that volumes have been written which attempt to fully define the individual principles. Each Sephirah's Hebrew title is given an English translation, and a mythical image. These images, and most of the explanatory writings on the Sephiroth, tend to be predominantly masculine or male-oriented. The entire Tree embodies a complete balance of the feminine and masculine principles, for it is composed of three pillars. The central pillar is balance itself, the right-hand pillar is masculine, and the left-hand pillar is feminine. Yet in the Sephiroth, the balance becomes undermined. The highest Sephirah, the central Sephirah, and the majority are all seen as male. The lowest, and only two others, are traditionally female.

Although the traditional images of the Sephiroth do reflect a culturally patriarchal bias, in their true essence they are said to be beyond gender. Many previous authors have included some Goddesses and feminine imagery in the descriptions of the Sephiroth. Aleister Crowley in his occult classic of correspon-

dences, *777*, gives many attributions of Goddesses to the Sephiroth as well as their connecting paths. It is clear, however, that his understanding of the real natures of these divine women was not as profound as some of his other revelations.

The comparisons given here are for the purpose of taking a look at who these Goddesses were to the people from whom Qabalistic tradition was born. From this, perhaps we can then also understand more about both the Qabalah and these Goddesses whose energies are becoming renewed in our world. The Goddess in her many aspects is being experienced again today as a living and meaningful force. She is being studied and invoked with ever increasing interest. For those who work Qabalistic systems, her re-emergence is a natural outgrowth of this work. We cannot escape such obvious facts as that the Hebrew alphabet, upon which all Qabalah is based, is birthed and ruled by the three "Mother" letters. Barbara Walker, in her classic work of feminist opinion, *The Woman's Encyclopedia of Myths and Secrets,* even ventures to imply that YHVH (Yod, Heh, Vau, Heh), the Qabalist's ultimate name of God (presumably, Jehovah, the male God) may have come from the same source root as HVH (Heh, Vau, Heh) or Eve. Clues and theories are everywhere. However, the real value of these suppositions is to apply them to our magickal work today.

A Tree composed of all Goddesses is a way to review the true influence of the feminine in our history, our psyches, our dreams and our individual lives. We are long past needing to hang on to only the images of Qabalah that have come to us out of recent tradition. Learning all that we can from those who have studied this knowledge and passed it on to us, we can then literally branch out and see what relevance these ideas have to the magicks we are actually practicing today. Work with the Goddess is a primary venue of twenty and twenty-first century magick. To replace her upon the Tree is a natural way to create a synthesis, which is what the Qabalah is designed for. Her restoration to the Tree in this manner is meant not to imbalance but to re-balance its divine teachings. The attributions given herein are offered to be studied, examined, invoked, and used for meditation. They are a way to explore how the Goddess might have both ancient and contemporary connections to the Tree of Life.

Kether / Tiamat

The title of the first Sephirah at the top of the Tree is Kether. It is called the Crown. The *Sepher Yetzirah*[6] says Kether has no beginning, and that no created being can attain to its essence. "Kether is the fount of Creation, the point where life wells up from the deeps of the Great Unmanifest".[7] Kether is generally considered to embody the highest, most unimaginable divinity. It is the absolute, that which preceded everything, that which is beyond even Goddess or God as we conceive of them. It is the highest and most original of all and everything. It is beyond our ability to understand or define, and simultaneously is that from which everything else issues. In the sense of manifestation within the Tree of Life, it is the ultimate source. In the evolutionary sense, it is the highest possible goal.

To the ancient Babylonians, the source of all life was a Goddess whom they called Tiamat. She represented the primordial salt waters out of which all life was born. The Hebrew word for waters in Genesis is "tehom". Tiamat was so ancient and so primordial that she was not human-like at all, but was usually imaged as a serpent or dragon. She is likened to the great deeps of the universal unconsciousness, and symbolizes the chaos from which our world originated.[8] Those who worshiped this Goddess said that she was all that existed before our world began. She was said to be the almighty womb of creation.[9] She was the Mother of all Mothers, "well-remembered as Creator of all".[10] It was from her own body that heaven and earth were created. In one of the various interpretations of her myth, it is said that the Gods in trying to destroy her, caused her to divide in two, and thus were created the heavens and the earth. The vitality of her creative energy was such that even to attempt to destroy her only caused more creation. Others say that she intentionally divided herself, and that this was the first act of creation. Her firstborn child was thus a duplication of herself, much as in the microcosmic way that we see cells divide. In these ideas we are

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[6] The *Sepher Yetzirah*, or "Book of Formations", is a classic writing describing the Hebrew letters and the Qabalistic paths and Sephiroth.

[7] Knight, Gareth. *A Practical Guide to Qabalistic Symbolism*. Samuel Weiser, Inc., York Beach, ME. 1991. p. 65.

[8] Farrar, Janet and Stewart. *The Witches' Goddess.* Phoenix Publishing Inc. Custer, WA. 1987. p. 279.

[9] Monaghan, Patricia. *The Book of Goddesses and Heroines*. E.P. Dutton, NY, NY. 1981. p. 287.

[10] Stone, Merlin. *Ancient Mirrors of Womanhood*. New Sibylline Books, NY, NY. 1979. p. 117.

Tiamat

reminded of the Qabalistic doctrine which states that it is by division the one becomes two. This simple primary metaphysical concept is often used to describe how manifestation begins out of Kether. Tiamat produced the very fluid of creation, the life force itself. She represented formlessness, the dark, the deep, and that which existed before the light. These concepts are reflected in the Ain Soph, the void, which is that from which Kether proceeds in manifestation. Kether is also considered to be the place from which the idea and the word first manifested for all the rest of creation. Similarly, it is said that Tiamat was the first keeper of the Tablets of Destiny. She later passed these on to her son, and there is legend that they were eventually passed on to Moses.[11]

In placing Tiamat in the position of Kether we transform our own image of the originator of all, of our own source. The traditional Qabalistic image for Kether is that of a bearded ancient king, sitting on a throne. Tiamat is a being that is primordial, and wet and womb-like. The archetype of the bearded old man has, for many of us, become associated with patriarchal domination and

[11] Walker, pp. 998-999.

misuse of authority. Kether is understood as being beyond our comprehension, and thus perhaps is more suited to be represented by a mythical creature than a clearly sexually identified ruler of either gender. Some might argue that the source of creation is best imaged as a woman because of the ability to give birth. Although Tiamat is a Goddess, in many ways she is virtually beyond sexual distinction. She is said to be a dragon or a serpent, yet we have few records of how Tiamat was imaged. Thus it seems easy to recreate Tiamat as a symbolic image of that primordial essence from which all life began. With Tiamat in Kether, the waters which flow from the vast void begin to come to life in the imagination.

Chokmah / Hokhma

Chokmah is the next sphere on the Tree, and it is called Wisdom. Wisdom, interestingly enough, is given a feminine identity in ancient biblical texts. In Qabalah, however, wisdom is commonly represented as male. Chokmah and Binah, the second and third spheres, are seen as a balance of opposites: male and female, God and Goddess. Chokmah, as most often discussed, summarizes all the concepts of all-knowing father and paternal wisdom. Its traditional image is again a bearded male, and it is often directly associated with the phallus. "Chokmah is the dynamic thrust and drive of spiritual force".[12] Chokmah is also the first creation out of Kether, the creative force becoming awareness in its own first manifestation.

Hokhma was not seen as a literal Goddess by the ancient Hebrews. Like several other terms originally relating to forces and energies, however, Hokhma was a concept that has throughout the early history of this culture had a feminine connotation. References to her give her the substance of an independent being. It is possible that she embodies much of the older beliefs in the Goddess. In the Book of Job, for example, Wisdom is specifically referred to as a feminine being. Hokhma has also been said to be related to other great Goddesses through the Egyptian Heq-Maa, Mother of Magickal Knowledge, who is also related to Heqit and Hekate.[13] Raphael Patai in an excellent work on the Hebrew Goddess elevates Hokhma to Goddess stature with many references to her role in Hebrew

[12] Knight, p. 76.
[13] Walker, pp. 405-406.

spirituality.[14] Hokhma gave consciousness to humans, this being an action natural to Chokmah. She cast her shadow on the primeval waters, stilling them to assist with creation. "At the first, before the beginning of earth, when he established the heavens, I was there, when he drew out a circle on the face of the deep". (Proverbs 8:23, 28)[16] Hokhma thus speaks and describes another perfect role for the Qabalistic Chokmah. In Jewish Gnosticism, Hokhma takes a creative role in a story in which she sends seven prophets to earth in the form of seven planets. This idea, too, can be related to modern attributions to Chokmah. The sphere of Chokmah sits in the position of the Zodiac on the Tree of Life, and the seven spheres that follow in numeration are related to each of the seven ancient planets. In Proverbs, Hokhma is a title of the Great Mother who actively helped God create the world. Hokhma's symbol was the dove, which later became a symbol for the Holy Ghost in Christianity. Barbara Walker compares Hokhma to Isis, and gives this excerpt from a book on New Testament background, describing what Solomon, as one of Hokhma's lovers, might have said of her:

> *Her bright shining is never laid to sleep. But with her there came to me all good things together.... And I rejoiced over them all because* [*Hokhma*] *leadeth them*; *though I knew not that she was the mother of them.... She that is the artificer of all things.... there is in her a spirit quick of understanding*, *holy*, *alone in kind, manifold, subtle*, *freely moving.... all-powerful*, *all-surveying*, *and penetrating through all spirits.... Yea*, *she pervadeth and penetrateth all things.... And she, though but one*, *hath power to do all things*; *and remaining in herself*, *reneweth all things.... For she is fairer than the sun*, *and above all the constellations of the stars*; *being compared with light*, *she is found to be before it... She reacheth out from one end of the world to the other with full strength*, *and ordereth all things well*.[16]

The sphere of Chokmah is described as having the nature of a spiritual experience, somewhat like looking upon the face of

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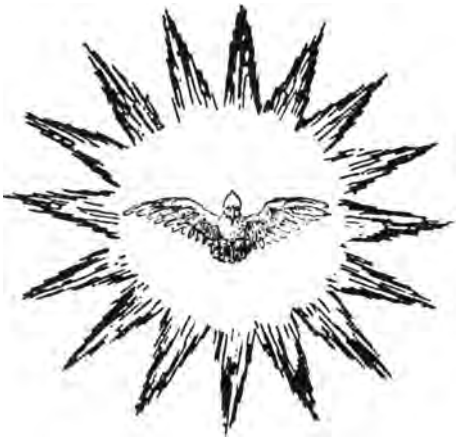
[14] Patai, Raphael. *The Hebrew Goddess*. Avon Books. NY, NY. 1967. Chapter on Hokhma.
[15] Monaghan, p. 142.
[16] Barrett, C.K. *The New Testament Background*. Harper & Row, New York. 1961. pp 143.



The Dove as a Symbol of Hokhma

God. This description is reminiscent of the Solomonic love-words above, as they describe the soul and essence of the experience of the pure concept of Wisdom. One of the delimiting factors in the traditional envisioning of Chokmah as a male force is that it automatically places upon this sphere many of the stereotypically masculine ideas of projection, force, and dynamism, including some that elucidate the sphere's higher meanings and many that obscure or confuse it with conventional earthly maleness.[17] Classifying wisdom in its spiritual aspect as such a sexually identified force automatically relates it to a perpetuation of typifying women and the feminine as passive and negative, as lacking wisdom. This does not seem to be an act of wisdom. If the concepts we are striving to emulate are indeed divine and illuminating, it would seem to behoove us to create our images towards a balance. In many Tree of Life symbols, seemingly contradictory forces are identified within a single Sephirah, and it is said that this is to enhance and expand the understanding rather than to confuse it. I would therefore propose that Chokmah, the very sphere of maleness, yang, Zeus and Uranus, would benefit greatly from the inclusion of the Goddess Hokhma in its sphere of Wisdom. Because of the similarities in the names, one wonders whether or not this might have been the original correspondent anyway.

[17] Knight, pp. 76-86.

Binah / Shekhina

"The Third Path on the Tree of Life is called the Sanctifying Intelligence, and is the Foundation of Primordial Wisdom".[18] The traditional magickal image of Binah is a mature woman, and upon the Tree this may be said to be the seat of the Goddess. The first three spheres—Kether, Chokmah, and Binah—referred together as the "Supernal Triad", are often seen as a triple aspect of the source in a unity of manifestation. The idea of a triple-formed deity is common to many traditions, but is especially found in Goddess mythology where She emanates as Maiden, Mother and Crone. The word for Binah is "Understanding", and as stated before, this is seen as a balancing energy to all the attributes of Chokmah. The Wisdom of Chokmah is commonly seen somewhat as a projecting force, the first emanation of the creative Kether, the penetrating side of knowing. By contrast, Binah is the receptive, inward and compassionate side of the ideative principle. Knight emphasizes that one of Binah's attributes is faith, and also that Binah is the first sphere of form. "Binah is the form-giver to all manifestations and thus also is the Archetypal Temple behind all temples. It is the Womb of Life, and this archetypal feminine quality of the Sephirah manifests in two aspects, as Ama, the dark sterile mother, and Aima, the bright fertile mother".[19]

If we say that it is not necessarily elucidating to image Chokmah only as a male force, certainly it must be seen that Binah is not benefited by a solely feminine description. For example, one of Binah's most significant attributes is that it is the sphere of Saturn, a characteristically masculine attribute. Not forgetting the constant idea of balance, for purposes of this discussion we will pay attention only to the relevant Goddess-related ideas. As Binah's correspondences traditionally relate to female, mother, and life-giver, so is this Sephirah naturally a home for many Goddess concepts.

Dion Fortune states that Binah represents the female potency of the universe; the Great Mother, sometimes also called Marah, the Great Sea, the Mother of All Living. She is that through which life comes into being. "Whatsoever provides a form to serve life as a vehicle is of Her".[20] When the first three

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[18] Westcott, W. Wynn. *Sepher Yetzirah*. Samuel Weiser, NY. 1980. p. 33.
[19] Knight, pp. 87-90.
[20] Fortune, Dion. *The Mystical Qabalah*. Samuel Weiser, NY. 1993. pp. 140-142.

The Beginning of Manifestation

Sephiroth, the Supernal Triad, are considered in terms of a source for creation and origination, it is from Binah that the creation directly ensues. It is in this sense that Binah is seen as the feminine part of the whole prime divinity. The Supernal Triad is the complete God-force, and the Sephirah Binah is that aspect of creation which is femaleness. Although in one sense the Supernal Triad is both source and Creator, the Sephirah Binah is the place from which the creation actually emanates.

The Shekhina, again, was not particularly a Goddess in the sense that she was one who was worshiped at altars and had her image formed in clay figures. Similarly to Hokhma, the Shekhina is a force or current of energy, however in many ways has been seen through the ages as a virtually independent and feminine being. Her identity has primarily been given in the Hebrew religion as the feminine aspect of the supreme God-force. She may be described as the knowable form of the unseen and unknowable God, just as Binah is the giver of form amongst the Supernal Triad.

The Shekhina is sometimes described as the visible and audible manifestation of God's presence on earth. She is found in the late Midrash literature, in Talmudic and Qabalistic writings, and is much referred to in the *Zohar*. She is understood generally as that aspect of deity which may be apprehended by the senses. As Binah is that one of the three Supernals which may be conceptually linked to the lower, apprehensible Sephirah and to humans along with the rest of creation, so is the Shekhina described as that form of God which may appear to mortals. She is often related to the clouds in which God appears.[21] It says in the Talmud that the ordinary senses may not directly perceive Jehovah, but that the Shekhina may be touched, seen and heard. Thus, it is a feminine force that we are allowed to fully sense.[22] The Shekhina's name is often translated as "being", "act of dwelling", or "dwelling-place". This links the Shekhina again to the idea of being the place from which creation emanates, and also the home of the God-force as perceived in our world. This also directly relates to the idea of *form*, a primary concept of Binah. It is the Goddess, the Mother, who has been virtually always favored as the form of deity which brings a natural sense of comfort and familiarity. She is accessible, She is home.

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[21] Patai, chapter on Shekhinah.
[22] Monaghan, p. 269.

Barbara Walker describes the Shekhina as the Qabalistic version of Shakti; the female soul of God; the source of all "soul" in the universe. She also states that God required his Shekhina for wisdom and creativity, and that this is a crucial tenet of Qabalistic doctrine which is ignored today.[23] Gershom Scholem states that the Shekhina as a feminine element in God is one of the most important and lasting "innovations" of Qabalism.[24] It seems more likely, in consideration of the many incorporated Goddess elements present in Qabalistic doctrine, that the Shekhina is rather a survival than an invention. The suppression of her real significance is in line with all other religious suppressions of the Goddess in past ages. It is the Goddess, the Mother, in which humans most readily find succor. This may be the key to the survival of the Shekhina in the male-dominated generations of Judaic tradition. There seems to always be some sense that the power of God must be buoyed or wrapped in a cloud-like spiritual warmth, a mother even if only in metaphor.

The Shekhina was said to have abandoned the earth when mankind became too evil.[25] She may have dwelt once on earth, but retreated to heaven after the sin of Adam or after the Fall. Her retreat from the earth may be more correctly understood as an abandonment of her belief by those who dwell on earth. Indeed, many describe the Fall as the loss of Nature, of Goddess, in her proper position. Oral lore sometimes implies that the Shekhina is too precious a part of God for mortals to be freely aware of in these times, although she is rumored to still make appearances and to come to those sick and in need. The legends of the Shekhina today portray a sense of her elusiveness and the mystery that surrounds her. It is as though she exists as an insuperable force of the living Goddess making herself known even in the patriarchal evolution of the Hebrew religion; even in these days in which most do not consciously remember her. As such, she is a champion for the balance of the female force with the male, of yin with yang, and a perfect expression of the cosmic force of Binah acting even in an inhospitable theological world. For as stated in the *Sepher Yetzirah*, She, indeed, is the "foundation of primordial wisdom".

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[23] Walker, p. 923.
[24] Patai, ibid.
[25] Monaghan, ibid.

Chesed / Marah

The sphere of Chesed is called Mercy, and sits in balance with the sphere on the opposite side of the Tree, Geburah or Severity. Chesed and Geburah balance one another much in the same way that Chokmah and Binah do. Chesed's traditional image is a crowned and throned king, representing a Jupiterian, loving father image. Jupiter, as the great beneficent, or Poseidon, as God of the Sea, are the images most often associated with Chesed. The sphere is sometimes also seen as a king in his chariot, a lawgiver who rules and guides with creativity. The virtue of this sphere is obedience.[26] Chesed rules over the worlds of form, bringing through the divine forces of the Supernal Sephiroth.

Knight calls Chesed the sphere of the Masters, those ascended teachers and guides who bring spiritual leadership into our world. The *Sepher Yetzirah says* Chesed is the "cohesive or receptive intelligence, because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences".[27] The ideas of both reception and emanation indicate the qualities of communication and creativity that are of Chesed. It is the first sphere below the Supernal Triad, and therefore is the link between the most divine essences and all that lies below. Chesed is also the sphere of divine water, and represents the waters of creation. The creative waters are the first emanations of life in Qabalistic belief. Although Chesed is traditionally a male and positive sphere, its quality of receptive water is clearly feminine. The color of the sphere is a clear blue.

Chesed is also called Gedulah, meaning majesty, magnificence or greatness. Its spiritual experience is the vision of love. According to Scholem, Gedulah is outgoing, abundant love, loving kindness, and greatness.[28] The nature of obedience in this sphere is not submission to orders, but the result of knowing the will of God. "As the will of God in ruling his creation is the Law of Love, Gedulah, Love is perhaps a better title for this Sephirah".[29]

In the Cradle of Civilization, the Goddess of the waters and the seas was called Marah, or Mari. This is a Goddess who has evolved through multiple cultures and ages, but has retained her name in her many evolutions. The Chaldeans called her Marratu, and elsewhere she has been called Meri, Marina, Miri-

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[26] Fortune, p. 161.
[27] Westcott, p. 33.
[28] Scholem, Gershom. *Kabbalah*. Dorset Press, NY, 1974. pp. 111-113.
[29] Knight, pp. 113-123.

The Goddess of the Waters

amne, Marian, Maria and Mary. Marah was a divine and beneficent mother, clothed in a blue robe with a pearl necklace, and bearing symbols of the sea. "Mari dominated the area now known as the Holy Land until it fell to the armies of Hammurabi in 1700 BC". Mari's consort was the God Yamm, and as Mari-Yamm or Miriam she was the mother of Jesus, thus identifying her with the Mary of Christianity.[30]

In Babylonia, it was the spirit of Mari who entered into women in womb-like caves giving them the power to divine. They were called "mare baratu", or sea mothers. Marah's name has always been linked with the sea. In Egypt, the word "mer" means both "waters" and "mother love". From her name we have mermaids. Marah became the Latin Marie, the "Mother Seas". Her Vedic counterpart was called "Glorious One".

She was called the "Queen of Heaven", a title still given to the Christian's Mary. The Mary of today has taken on the attributes of many of the old Goddesses, for the worship of the divine Mother is so innate that no religion can satisfy without some

[30] Walker, pp. 584-585.

sense of Her. In particular, however, it is of note that many of Mary's qualities can be directly linked to the Marah of pre-biblical times. It is not only the name that is similar, but the personality. It is perhaps through an understanding of Mary that we can sense more clearly who Marah was to her followers, since so few texts remain from those days. The original church fathers must have known that the worship of Mary was the survival of a more ancient worship, for they were heartily opposed to it in the early years of Christianity. Mary remained close in the hearts of humanity, however. In the 13th century, a church document called the "Mariale" allowed that Mary "had perfect knowledge of divine mysteries, understood all scriptures, foresaw the future, and knew everything about mathematics, geography, astronomy, alchemy, and canon law—even in her earthly life, before there was canon law".[31] Mary's association with the idea of obedience that is Chesed is obvious, but apparently there is also some precedence to associate her with laws.

Mary's prime qualities are those of mercy and love, and it is for this that she is still adored. More churches are dedicated to Mary than to any other Christian deific, and a great many of these have been built over sites that were originally sacred to the Goddess. She is called "the source of the milk of human kindness", and it is said that her compassion and mercy often transcend the mercy of either Jesus or God.[32] She is nurturing and nourishing, the very essence of loving kindness. The combination of qualities both in the Marah of ancient times and in the Mary of today seems the perfect expression of the qualities of the Sephirah Chesed: love, balanced with obedience to the divine, and rulership with compassion, all combined in a figure who represents the mother-waters of creation. Even Mary's sexlessness presents a contrast to the qualities of Geburah, the opposite sphere.

Geburah / Anath

The ancient twin of Mari, Goddess of compassion, was Anath, Goddess of war.[33] Qabalistic tradition tells us that the contrasts of opposite spheres elucidate the meanings of each. Just so, these twin sisters represent a polarity of personalities.

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[31] Walker, p. 603.
[32] Walker, pp. 602-613.
[33] Walker, p. 29.

Regardie describes the sphere of Geburah as being feminine, due to its placement on the left hand or feminine side of the Tree of Life. He goes on to explain that, however, most of its attributes are "male and vigorous".[34] The balance of feminine attributes in Chesed, which is on the "male" side of the Tree, and masculine attributes in Geburah, on the "female" side of the Tree, are seen as necessary to maintain the equilibrium. It is much to the credit of traditional Qabalah that this balance is such a key factor in its philosophy, if not in its imagery. Geburah means strength and power. Despite the Qabalistic acknowledgment that this is a feminine sphere, its traditional images are virtually all masculine. This is undoubtedly due to the general cultural misconception that women can not represent strength or courage. Mars or Ares are the most commonly associated God-figures, and the traditional magickal image is a warrior (implied, male warrior) riding in a chariot. As Chesed represents Mercy, so Geburah is the balancing force of Severity. Some Qabalistic literature does refer to the essential nature of the cosmic feminine being more severe, and the cosmic masculine more serene. "Man is Peace, and Woman is Power", is the aphorism which Regardie quotes.[35]

The qualities of Geburah relate to fire, martial energy, and unmitigated truth. It is sometimes related to justice and karma. "Here the soul stands stripped naked of every shred of excuse or possibility of evasion while the piercing shadowless light penetrates to every part of its being".[36] The Geburic qualities include courage and determination, will and action, intensity and vitality. Its intensity can also represent the passion of fiery lust, and indeed all forms of aggression. It is called "the Radical Intelligence".

While the Hebrews resided in exile in Egypt, they worshiped she who some said was the daughter of Asherah, their beloved Goddess of the Tree. Her name was Anath or Anat. Beth-Anath, or House of Anath, is a sanctuary mentioned in the 19th chapter of Joshua.[37] Her identity is often linked with many other Goddesses, giving her a relationship to Astarte and her many counterparts. She is connected with Anait, Anatu, and perhaps even Athena. The Egyptians invoked her as the very

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[34] Regardie, pp. 54-55.
[35] Regardie, ibid.
[36] Knight, pp. 124-136.
[37] Walker, pp. 30-31.

Woman as Warrior

strength of life itself.[38] Astarte is said to be one of the epithets of Anath. In the Bible Astarte's name is given, meaning womb or fertility. She was also sometimes known as Ashtoreth. Anath was a Goddess of love and war. She was both virginal and wanton, a concept that may be best understood by the archaic definition of "virgin", meaning belonging to no man. Her violent nature gave her a reputation for rapacious sexuality, rage and cruelty, and a preference to war before bed.[39] All the traditional associations of Geburah describe Anath's nature: redness, blood, fierceness, dispenser of justice, fiery passion. She was called "Anat, Strength of Life" by the Phoenicians.

In the ancient stories associated with Anath, it is she who brings death or castration to the God-King of the land. It is she who turns blood into fertility, by baptizing the land with the life-blood of the divine king. Anath herself was said to be made fertile not by semen, but by blood. Her annual death curse to the sacred king, the "anathema", was her promise to bring renewal

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[38] Stone, pp. 120-123.
[39] Patai, chapter on Asherah.

through destruction.[40] Despite her fierceness, she was seen as being capable of great compassion, and was widely worshiped, loved and adored. In her we see an awareness among ancient peoples of the recognition of the sometimes formidable nature of earthly life. In a world dominated by survival and struggle, the courageous attributes of Geburah by necessity come much more readily. Perhaps these are some of the ancient teachings of the sphere of Geburah.

One of the titles of Geburah is "Pachad", meaning fear. Knight writes about fear and anger being the "vices" of Geburah, and yet today's psychotherapy has begun to teach us of the human need to acknowledge these feelings and use them as forces for transformation. Knight makes slight mention of the idea that destruction might not always be an evil. Yet there is an obvious wisdom carried by many ancient Goddesses, such as Kali, that nothing can exist except as the result of destruction—be it destruction of old ideas, of karma, or of resistance. Resistance to change may be the real "vice" of Geburah, and its true pain that which is the result of karmic growth.

Anath was the Ruler of Dominion, the Mistress of the Lofty Heavens. "She who kills and makes alive again" was seen not as a destroyer, but as the one who brought well-being and increase. Like Pele, the volcanic Goddess of Hawaii, her fires of destruction created the most fertility for new growth. Today we often understand the severity that is Geburah as contradictory to a fruitful and peaceful life, but the message of the ancient Goddess is clearly that creation cannot be without destruction, and that true balance cannot exist without force. The Qabalists say, "Unbalanced Mercy would but allow evil to exist unchecked". It is Anath who takes these words into action as a representative of Geburah.

Tiphareth / Inanna

The image of Tiphareth is traditionally seen as a king, or a male child, and it is the sphere of the sacrificed God. Osiris and Jesus are the beings of resurrection usually attributed in Tiphareth. It is a solar sphere, and as such is often related to many sun Gods, such as Ra. Its sacred animal is the lion. Tiphareth is Beauty. It is called the "Keystone of Creation", described as the divine plan carried into manifestation. Its virtue is devotion, and it has the qual-

[40] Walker, ibid.

ities of all virtues, raised to a level of heroic devotion. It is harmony, health and healing, balance, and death and resurrection, and devotion to the great work. The rising morning sun is like the rising light of Tiphareth in the dawning of our hearts, for indeed Tiphareth is equated to the spiritual heart in each of us.[41,42]

The *Sepher Yetzirah* text says, "The Sixth Path is called the Mediating Intelligence, because in it are multiplied the influxes of the emanations; for it causes that influence to flow into all the reservoirs of the blessings with which they themselves are united".[43] As divine mediator, Tiphareth sits on the position in the Tree between the above spheres of the divine and the lower four spheres of the human personality. Tiphareth is a link, a point of transition between above and below. As well as the redeemer God, Tiphareth is sometimes attributed to the inebriating God who is the bringer of illumination. "Illumination consists in the introduction of the mind to a higher mode of consciousness than that which is built up out of sensory experience".[44] In the Sephiroth above Tiphareth is the higher mode of consciousness; in the ones beneath are the senses, including mental and imaginative.

Tiphareth is a sphere of fulfillment, of joy divine, of the heart and the blood of life. Its dominant theme is resurrection, being born rejoicing out of a self-sacrificing journey through death. It is seen as a golden orb radiating in the very center, or heart, of the Tree of Life. It represents a peak of incarnate attainment, and sits in the place of the abyss between the material or earthly world and the supremely divine realms. It is also the essence of balance, since its placement is in the center of the Tree. Unlike Chesed and Geburah, or Chokmah and Binah, which are spheres that balance one another in their juxtaposition, Tiphareth sits alone on its plane. It is centered between Kether, the Highest, and Malkuth, the Earth itself. The Beauty of Tiphareth is like the Navajo Beauty Way, which is far beyond the outer esthetic, and represents the deepest harmony of creation.

Perhaps the most sublime Goddess of the ancient world was Inanna. "In Sumerian Mythology, she was known as the Queen of Heaven and Earth and was responsible for the growth of plants and animals and fertility in humankind. Then, because of her journey to the underworld, she took on the pow-

41 Knight, pp. 137-149.
42 Regardie, pp. 55-57.
43 Westcott, p. 34.
44 Fortune, pp. 188-215.

Inanna

ers and mysteries of death and rebirth, emerging not only as a sky or moon Goddess, but as the Goddess who rules over the sky, the earth, and the underworld. Here was the Goddess in all her aspects". "Female deities were worshiped and adored all through Sumerian history.... but the Goddess who outweighed, overshadowed, and outlasted them all was a deity known to the Sumerians by the name of Inanna, "Queen of Heaven",... Inanna played a greater role in myth, epic, and hymn than any other deity, male or female".[45]

Inanna was a great Goddess who embodied all the qualities of the divine woman, as mother, daughter, lover, ruler, and wise-woman. She was the Keeper of the Keys of the Universe. It was her very blood that ran in the rivers and springs of the world. She was ancient, ageless, and the heroine of all her followers. The ancient texts sing her praises:

> *Mighty*, *majestic*, *radiant*,
> *You shine brilliantly in the evening*,
> *You brighten the day at dawn*,
> *You stand in the heavens like the sun*
> *and the moon*,
> *Your wonders are known both above and below*,
> *To the greatness of the holy priestess of heaven,*
> *To you*, *Inanna*, *I sing*![46]

In her radiance, Inanna reflects many of the qualities and images of Tiphareth. We have been culturally biased to perceive of the sun as male and the moon as female. However, more recent writings indicate that in fact most cultures originally viewed the sun as female, and that it was only in the later centuries that this view was systematically altered. Inanna was connected to both, the solar and lunar. One of her images was that of an "All-seeing eye", called the "Ama Usum Gal Ana". In Sumerian hearts, Inanna held "full power of judgment and decision and the control of the law of heaven and earth".[47] As the *Sepher Yetzirah* text describes the influence of Tiphareth as flowing in the reservoirs of blessings with which they themselves are united, we are reminded of the belief that Inanna blessed the earth with the blood of her very veins which gave life to all the world. The fullness of Tiphareth is like the very fertility which

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[45] Wolkstein, Diane and Kramer, Samuel Noah. *Inanna.* Harper & Row, NY. 1983. pp xv-xvi.
[46] Wolkstein, p. 93.
[47] Stone, pp. 42-49.

Inanna bestows upon her people. The heart of Tiphareth beats with the life that is the divine blood.

The essence of Tiphareth is in being the connecting point between divinity and earthliness. This perfectly describes the role of Inanna between heaven and earth. As mentioned earlier, it was she who brought the gifts of heaven to earth and to humanity. Her generosity was in the nature of providing for her people, and it was her priestess, the "Entu", who dispensed food and land to the needy. Inanna was most famous for her descent into the underworld, a journey that she courageously undertook for a purpose that has not come to light in the surviving texts. It is clear, however, that she was not satisfied being only the intermediary between the divine and the earthly, but also wished to take the ultimate voyage into that place from which no one yet had returned. Because she faces death, experiences it, and returns to life, she is the first and most ancient of the resurrected divine beings. She is a figure of self-sacrifice because of her willingness to face and explore the unknown underworld. In her successful return from the land of death, she embodies the ideas of resurrection and rebirth that are so intrinsic to the beauty of Tiphareth. It is part of Inanna's personality that she seeks beyond the limits of all her worlds, just as Tiphareth is the idea of expansion beyond sensory limits. In Tiphareth also is the image of the innocent child, this being one of its most significant metaphorical visions. Even this is reflected in Inanna's being. Despite her motherliness and leadership qualities she is always called "Daughter", and always retains a certain innocence. She was equated with the morning rising star of dawn. She rode upon her sacred creature, the lion. She was, in so many ways, the epitome of all the qualities of Tiphareth in a broader and more literal sense than any of the other redeemers who have followed her into the land of death and back.

Netzach / Ishtar

Netzach is one of only three spheres on the Tree whose image is traditionally female. A beautiful naked woman is represented here, the "Vision of Beauty Triumphant". Netzach is called Victory, and it is in the understanding of the nature of her victory and triumph that she unfolds her secrets. Some say that she is the victory over false ideals of beauty, and others say that Netzach is the triumph over all earthly illusions.

"The Seventh Path is called the Occult Intelligence, because it is the refulgent splendor of the intellectual virtues which are perceived by the eyes of the intellect and the contemplations of faith",[48] says the *Sepher Yetzirah*. "The Sephirah Netzach, like occultism, is fraught with glamour and misunderstanding", says Knight. "Intellectual" in the *Sepher Yetzirah* text, refers to the psyche that is below Tiphareth on the Tree. If the concept of psyche is substituted for intellect, the meaning becomes much clearer. Herein the psyche is the force of the creative imagination, the joy, delight and ecstasy of fulfillment. The achievement of this perfection requires both firmness and valor.[49] Of the lower Sephiroth, Netzach represents the element of fire, and includes its many connotations.

The sphere of Netzach is attributed to the planet Venus, and is often related to Aphrodite. The qualities of earthly beauty and esthetic, the arts, pleasure, and sexuality are indicated. In all senses, Netzach is also about relationships. These include comradeship, sexual connections, the connection between form and force, between the higher and the lower. This sphere represents the anima.[50] It is the first manifestation of creative energy emanating from Tiphareth. Netzach sits in counterbalance to the Sephirah Hod, and the two are said to respectively represent the force and the form of energy approaching its earthly manifestation. We can understand the essence of Netzach by contemplating the power of desire within our selves. While Netzach is often thought of in connection with sexuality, it is really the force behind sexuality that best describes the energy of this sphere. There is also a quality of determination that presents itself in this sphere of lust, one that leads us to the victory. In one source, the Hebrew for Netzach is translated as "lasting endurance".[51]

Many Qabalistic authors attribute Goddesses to this sphere. Knight even mentions the role of the "Dark Goddess" in Netzach, and specifically names Ishtar as representing this force. She is given the possible title of "Archetypal Courtesan".[52] She whom the Babylonians called "star", we know as Ishtar. The written sources today often equate Ishtar and Inanna, identifying them as singular in virtually every aspect except by exact

[48] Westcott, p. 34.
[49] Knight, pp. 150-163.
[50] Knight, ibid.
[51] Scholem, p, 106.
[52] Knight, ibid.

The Sensuality of the Feminine

geography and era. She is also linked with Ashtoreth, Anath, Asherah, Esther, Astarte and Aphrodite. While there is no doubt that the personalities, mythologies and worships of all these divine women overlap and mingle, still there is an essence of uniqueness within each. Those who invoke and work with these presences, and who come to know them as living beings today, will attest to their particular and individual qualities.

Ishtar's stories are incredibly similar to Inanna's, but this is not so surprising if we look as the way that Christianity incorporated the stories of pre-Christian deities into its own divine beings. Ishtar was later than Inanna, historically, and it may be assumed that the teachings of the myths were retained. What was exceptional about Ishtar was her overt sexuality, passion, and love for the blood of battle. These qualities were not unique to Ishtar, but the emphasis upon them in her personality gives us an understanding of the forces she embodied. She was called the "ever-virgin warrior", as one who retained her self-identity even while doing battle and seeking for victory.[53] One of her titles was the Goddess Har, who called herself the compassionate prostitute. Babylonian scripture called her "Light of the World", and stated that her absence from the earth caused all sexual activity to cease, both in animals and humans. Thus is understood and emphasized the primal need for sexual desire to sustain our world. "She is clothed with pleasure and love. She is laden with vitality, charm and voluptuousness. In lips she is sweet; life is in her mouth. At her appearance rejoicing becomes full....," so it states in ancient scripture.[54]

It is important here to understand the idea of prostitution in the ancient world. Babylonians, Sumerians and Hebrews all shared a practice of "sacred prostitution" in which certain women, and certain men, were dedicated to the Goddess. It was their role to serve as representatives of the Goddess on earth, and to share both physical and emotional love with those who came to the temples to worship. In these times, this act was sacred, beautiful and honorable, and in no way demeaning. Ishtar is the Goddess who exemplifies the magnanimity of this sharing. She is the embodiment of beauty, sensuality, heart's delight, and communion in the highest sense.

To fully understand Netzach, and to fully understand Ishtar, the ideas of both triumph and the beauty of love must be

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[53] Monaghan, p. 154.
[54] Walker, pp. 450-453.

compared. Within this sphere, there is a quality of polarity. We do not usually think of the ideas of warrior and victory in connection with love and pleasure, and yet in Netzach we find both. Ishtar, with her bold lustiness, demands that we honor the broader understanding of her passions.

Hod / Nidaba

The sphere of Hod is traditionally imaged as a hermaphrodite, carrying the qualities of male and female combined. Its title is Glory. It is the form, giving manifestation to the force of Netzach. The human creations of idea forms are actions of Hod, including our tendency to anthropomorphize cosmic concepts. The emotions and passions of Netzach become the focused, intellectual will in Hod. Hod is said to be the reflection of Binah through Chesed, and therefore carries the attribution of Water. Water in this sense could be seen as that which takes the form of its container. Herein is the sphere in which the forces of nature take on sensible form; the forms are ensouled by the forces of nature. The glory of Hod is the radiance of the primordial shining forth to human consciousness.[55]

Hod is the sphere of Mercury, and is often related to the messenger Hermes or to Thoth, the ancient Egyptian scribe. Hermes was the author of the alphabet, mathematics, astronomy, and weights and measure, according to tradition. Thoth was the Egyptian deity of writing and record-keeping. All these forms of the concrete mind and intellect belong to Hod, including truthfulness. Hod is sometimes called the "well of truth". The *Sepher Yetzirah* calls Hod "the Absolute or Perfect Intelligence". This is the sphere where images are formed, the seat of both philosophies and intellectual systems. This is also the place of the psychic level of the abstract mind.[56] As much as Hod is attributed to the literal workings of the intellect, so is it also the sphere of magick. For here are the workings of the thought-forms brought into manifestation. Hod is the sphere of God-forms, those divine images taken onto the countenances of humans. It is the sphere of representation, of visualization, symbology, pictorial systems, and of the esoteric teachings of correspondences. Its vision is the vision of splendor, not in a material sense but in an intellectual sense.

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[55] Fortune, pp. 238 -251.
[56] Knight, pp. 164-174.

The most ancient tutelary deity of writing of which we have record is, surprisingly to some, not a God but a Goddess. Although very little is known about her today, it is of great note that Nidaba was worshiped in the ancient city of Erech, where stood a temple to Inanna. The oldest evidence of writing so far discovered is from Erech, dating to about 3200 BC. The writings found in Erech were records of land assignments to the temple. It was the priestesses, the "Naditu", who were in charge of this temple activity.

To Nidaba was given the guardianship of the sacred art of writing, "preceding any male deities to whom this important cultural contribution was later credited". Nidaba was symbolized as a serpent or woman with a serpent tail. "Serpent Goddess of Wisdom, Divine Lady, Basmu Usum—Holy Cobra", was she called. In her seven arms, she held seven tablets. She was said to be the designer of the fifty decrees of righteousness. "Her laws for living were written as arrangements of the stars upon her heavenly tablets of the darkest blue of lapis stone".[57]

Nidaba was also the author of the sacred laws of Lagash. She taught the knowledge of the written word to Belit-Sheri, another Goddess, and appointed her scribe to mark down the deeds of human lives "upon the leaves of the Tree of Life".[58] Belit-Sheri sat at the side of Ereshkigal, the Goddess of the Underworld, and kept the records of the mortals who there descended.

Taking the reeds of the swamp and making them into a stylus, Nidaba formed tablets of clay and upon them recorded the hitherto invisible ideas of humans. Thus she is credited with "giving one of the most precious gifts, that of taking what is in our mortal minds and preserving for those yet to come, ideas that might once have been forgotten—yet now remain as long as clay that has been baked in fire's oven".[59] The very image of the clay, or metaphorical substance of thought, being baked into a material permanence, gives an illuminating allegory for the work of the sphere of Hod. Nidaba was called upon by her ancient priestesses to give them guidance, for it was she who was said to have arranged the very patterns of the stars and thus she who could guide us in the patterns of our lives. The temple of Hod seems a more than fitting sanctuary for Nidaba, who personifies the glory and splendor of intellectual achievement.

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[57] Stone, p. 41.
[58] Stone, ibid.
[59] Stone, ibid.

Nidaba

Yesod / Lilith

Yesod is the Foundation. It is called "the Pure Intelligence, because it purifies the Emanation. It proves and corrects the designing of their representations, and disposes the unity with which they are designed without diminution or division".[60] The image for this sphere is traditionally a beautiful naked man, and its key word is independence. It is associated with the reproductive system, and the genital area of the body. Its planet is the moon, called Levanah by the Hebrews. Here is the foundation of the universe, founded in strength, seen in virtual contrast to the fluidic forces of flux and reflux associated with the moon.[61] Yesod is the astral plane, and the land of dreams. It is the last level of manifestation before the material and earthly realm of Malkuth. It is also the first sphere outside of the

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[60] Westcott, p. 34.
[61] Fortune, pp. 252-264.

earthly reality, that first place of sensing beyond our mere physical experience. "Yesod is the lowest part of the psyche, excepting the physical body in Malkuth".[62]

This is a sphere of opposites and contradictions, exemplifying the lunar qualities of constant change and resistance to stability. It is said that herein are the waters of chaos gathered up and organized. The Akasha, the Astral light, the "unmanifest fifth [element] of the four elements in Malkuth", is the living reality behind the material world. All the essences and energies of all the divine Sephiroth come together in Yesod, preparing for the final materialization in Malkuth. This sphere must be considered as an all-important conditional state for anything that has an effect on the physical world, especially magick. Here lay the mysterious ethers, the ectoplasm of the spiritualists. Here are the illusions of waking and sleeping visions, the hallucinations and machinations of the mind. Yesod is the sphere of the unconscious, and thus is replete with potential deceptions as well as bounteous revelations. Yesod is filled with ancient and forgotten things. Here are the lunar tides, the cycles of a woman's body and life, the etheric and magnetic forces of reproduction.[63]

To Yesod is also attributed the quality of air. The imagination lives here. As the receptacle of the divine light from Kether through all the other Sephiroth, this is the seat of inspiration and vision. It is not only the sphere of dreams that come unbidden up from our unconscious mind, but is also the place of those dreams to which we aspire. It is the first step out of our mortal limitations in our ascent of evolution.

It might seem a stretch for some to accept the allocation of the Goddess Lilith to the sphere of Yesod, for she has been a much maligned figure in the history of the Western mind. This in itself lends credence to the radical idea of placing a figure of infamy in the sphere of imagination. We might come to see that as Lilith's original being has been categorically misinterpreted and denied by our culture, so have the values and beauties of the Yesodic worlds.

Lilith was once a beautiful maiden, but she has since been called an evil harlot and even a vampire. She is very ancient, dating at least back to the time of Babylon. In later myths, she was said to be the first wife of Adam, and it is here that her reputation begins to wither. If we look at the myth of Adam in

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[62] Knight, p. 181.
[63] Fortune, ibid.

Lilith

terms of the role of women, this is the point in history in which woman as a concept becomes equated with evil. Before the time of this story, the myths of women and Goddesses celebrated feminine attributes in many ways. In the story of the Garden of Eden, woman becomes the source of the downfall of mankind, the one who succumbs to the wiles of the serpent, and the temptress who delivers Adam into a vile fate. Before Eve became the unwitting villain for all femininity, the legends say that Adam had a wife named Lilith. When he wished to mate with her, he asked her to lie down beneath him. Lilith refused, saying that they were created equal and thus would mate in an equal posture. For this defiance, Lilith was not only "divorced" from Adam, but most mentions of her were eliminated from human memory. She was relegated to the realms of demons, and became identified with evil.

Once she lived in the sacred huluppu tree (willow) on a riverbank. The Canaanites called her "Divine Lady". The lily, as her symbol, was named for her. One of her titles was "Hand of Inanna". Her name may be a distorted version of the ancient Goddess Ninlil, whose name means "Lady of the Air". Little more than this remains in our memory of who Lilith was before her association with Adam. She herself is as ancient and forgotten as the secrets that lie in the heart of Yesod. "Was the woman essence we've come to know as Lilith taken from the ancient holy Ninlil, Goddess who gave the gift of grain, keeper of the divine Dukug grain chamber of the heavens, she who birthed the moon, in the darkness of the Netherworld?"[64]

Once she was outcast and defamed, Lilith became the mistress of lillu or lilim, who were known to the Greeks as the lilim lamiae, or daughters of Hekate. In other places they were called "night hags", a title that did not convey their seductive beauty. These spirits were the daughters of her memory who haunted humans (particularly men) for centuries after Lilith had all but disappeared. Either Lilith herself or her spirits were said to come in the night to bring frightful dreams. They were also said to be responsible for "wet dreams" in men.[65] Lilith was transformed into a demon for choosing between oppression and freedom, for being a woman who exemplified the very virtue of independence that is of Yesod. "Angered by her independent ways, they then spoke of Lilith in her long absence, deriding her

[64] Stone, pp. 127-128.
[65] Walker, pp. 541-542.

decisive woman strength, her insistence that she would have love only with mutual respect, or would not have love at all".[66]

Lilith was also said to have once tricked Jehovah into revealing his secret name.[67] Thus would she presumably have had power over this God in much the same way she apparently held power over mortal men. This credits her with a great deal of magick. Lilith's characteristic similarity to the unconscious reveals itself throughout her history. She typifies all the deep internal forces which later cultures suppressed. She may be connected to a Goddess whose role was to wait at the gate to the underworld, another place that was originally not seen as the fearful hellish realm of later theologians. She is sometimes reputed to have used her own magick to escape from Adam, rather than being banished, again giving her a mysterious and indefinable power. Her associations with the unknown, the astral, the unreal and the realms which mortals fear must be more responsible for her reputation than any literal wrongdoing on her part. Lilith has always been associated with a woman's cycles, once an honorary position but in later times another source relating her to fear, derision, and misunderstanding.

As Yesod is the sphere of the illusions of the astral planes, one of its qualities is the ability to deceive. Lilith's true nature has been hidden by the deceptive fears of our culture. They are the dread of the unknown realms of the other realities of the mind, and the fear of the workings of the moon and the powers of a woman's body. By inviting our minds to accept the Lilith of ancient memory, perhaps we can open the doors to an even greater understanding of all the mysteries that lie in this place on the Tree of Wisdom. As it is said that Yesod purifies, proves and corrects the designing of reputations, perhaps this blessing may be applied to a Goddess who has suffered from so much misunderstanding under the interpretations of the patriarchal monotheists. Perhaps today we may see her as a living symbol of our own unconscious domains, of suppressed memories, and of the mysteries of the astral realms.

Malkuth / Asherah

This sphere is called the Kingdom. It is imaged as a young woman, wearing a crown and seated upon a throne. She is called

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[66] Stone, ibid.

[67] Monaghan, pp. 179-180.

the Queen, the Bride, and the Gate—to both life and death. Malkuth is earth, the material plane, the physical life, the four elements. "The Tenth Path is called the Resplendent Intelligence because it is exalted above every head and sits upon the throne of Binah".[68] The connections of Malkuth to Binah are many. Binah is the source, the Great Mother, the ultimate of Goddess and Woman. Malkuth is the daughter, the woman become manifest, the Earth Mother.

In Malkuth is also the earth soul—the subtle, psychic aspect of matter. It is "the underlying noumenon of the physical plane which gives rise to all physical phenomenon". It is the vehicle of manifestation. As the base of the Middle Pillar of the Tree of Life, it is the point of stability. Here lies all that is perceived by our physical senses. Here is the beginning point of our evolutions. Here is our ability to ground and center. All living things, all trees and plants and animals, share this sphere with our mortal selves. All physical activities, all things practical, all methods and functions reside in Malkuth. The energy of Malkuth renders the tangible and definite. Fortune calls Malkuth the "illuminator of lights", explaining that we can only perceive the visible physical reality against a contrasting background. Thus are the "realities" of Malkuth made perceptible.[69] For here is the illuminating, or unveiling, of unreality.

As it is associated with the Mother, Malkuth's connotations can include the womb and earthly fertility. This is the sphere of birth on all levels, both of the Godhood into the human and the physical body into life. Here is crystallization, matter in all its forms. The Goddesses Persephone and Demeter are often mentioned in connection with Malkuth, as the Goddesses of the burgeoning earth in springtime and the ripening earth in its fullness.

Knight speaks of the internal conflict many humans have in accepting the ideas of sensuality, and discusses this in relation to the physical sensation associated with Malkuth.[70] Because Malkuth is the sphere of everything of physicality, it conjures up many questions about how we, as individuals and as a society, relate to the world of nature around us and to our own physical bodies. It is apparent in these times of ecological disaster, repressive sexual morality and rampant disease that

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[68] Westcott, p. 34.
[69] Fortune, pp. 265-296.
[70] Knight, pp. 189-203.

The Goddess as a Living Tree

our balance in Malkuth is not particularly healthy. It is noted that many tribal people had a much more attuned way of living in harmony with the physical world. There may be a relationship between this and the worship of the Goddess. Because she is nature and she is the earth, to worship her is to honor both the environment and the bodily temple. This is in utter contrast to the later monotheistic ideals of conquering and controlling nature and the instinctive desires, as well as the feminine in general.

Gershom Scholem gives an interesting title for the sphere of Malkuth: "Atarah", meaning diadem.[71] It is well known that in Hebrew dialects the "t" sound and the "s" or "sh" sounds were often interchangeable. It is tempting to think that this Qabalistic title is an actual survival of the Goddess Asherah, once worshiped by the very culture from which Qabalah was born.

Asherah was worshiped by the Hebrews for six centuries. For almost two-thirds of their history, she was the chief Goddess of the Canaanites, and it is in the land of Canaan that the Hebrews finally settled. Asherah was worshiped in both the first and second temples at Jerusalem, her statue appearing there at various times after its introduction by Solomon himself.[72]

Asherah was worshiped in public as a tree. Tree trunks were carved into pillars, which were often placed atop hills beneath living trees. The pillars were called "Asherah", as though they embodied the life-force of the earth Goddess herself. As a tree, she represented grounding and being rooted firmly in the earth. She was also the expression of growth and life. The fact that she had such an apparent physical representation made her an ideal image to represent the importance of the divine as manifest in the material world; Goddess as living tree; Tree of Life as divine symbol. The Sumerians called her Ashnan, meaning "strength of all things". In the Old Testament, "asherah" is translated simply as "grove". What is left out is the explanation that the grove represented the Goddess, her genitals, and the place of birth. Her grove-yoni was called "athra qaddisa", or "holy place". Sometimes Asherah was called "holiness", and "She who gives birth to the Gods". In Egypt she was called Ashesh, meaning "pouring out" or "supporting". This may have been an ancient version of the name Isis.[73] The word

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[71] Scholem, p. 106.
[72] Patai, chapter on Asherah.
[73] Walker, p. 66.

asherah comes from a root meaning "straight". This idea is connected to the uprightness of pillars and trees, as well as the moral rectitude Asherah demanded from her followers. She was the force of life, both benevolent and enduring. She was found in flocks of cattle as well as groves of trees, and it was she who was invoked in times of childbirth or planting.[74] In short, she was the essence of earth, present in all its physical functionings, and as present and alive to her children as possible.

In later times, when "idolatry" was being persecuted as an aberration, the Asherahs were ordered cut down and burnt. There were laws passed and decrees made that attempted to wipe out the worship of the Goddess, the worship of trees, and the worship of nature. But the beloved tree of the Hebrews did not die. It simply transformed into the image of wisdom. It became the candelabra or menorah, carrying the sacred lights of the holy festivals. It became the symbol of all the ancient wisdoms. It lived on, as an image of the knowledge of the earth which has always been a part of us, embodying all the forces of the Tree of Life. This Tree has its roots in heaven, as well as in earth, as well as in our past. May the Mother of us all let us never forget where those roots began.

The gifts of the Tree of Life are ancient and primordial.
In these times, as the Goddess is returning to us,
She speaks no truths that are new.
The truths that we have always known speak of Her.

ABOUT THE AUTHOR

Oz is a Ceremonial Magickian living in Albuquerque, New Mexico. She became interested in magick as a child. From her earliest memories, she believed that there were other worlds in which she belonged more readily than the one of apparent senses. After rejecting the traditional religious paths, she explored Zen Buddhism and then discovered Wicca. While teaching and organizing as a Wiccan leader, her own searching still continued for many years. After a series of "synchronous" events, she was led to a teacher of the Hermetic Order of the Golden Dawn. The Goddess Hekate had predicted that such an opportunity would come to her, and she eagerly accepted the

[74] Monaghan, pp. 29—30.

opportunity to study this venerated system. From her many years of exploring of the Golden Dawn, she has discovered that even here the Goddess is still very much alive.

Today, Oz combines her interests in Golden Dawn with Wicca and the ways of Native practitioners. She initiates and teaches in the Wiccan tradition, "Children of the Dawn", a somewhat unique branch of Witchcraft which focuses on spirit communication. She also presents rituals and workshops which have as their emphasis deep connections with Goddess energies. The training she has received from the Golden Dawn work has had the greatest impact upon her own spiritual development over the past decade, for it is here that she has discovered the keys to unlock her own inner mysteries. In all reverence, she feels that it is time to take this tradition of wisdom teachings and recapture within it the strong sense of its deep and ancient roots. Her own way of doing this is to balance the solar nature of the Golden Dawn with the lunar nature of Wicca, and earth them together in a love of the Earth, our home and our Goddess.

The Equilibration of Jehovah: A Ritual of Healing

M. Isidora Forrest

Elohim is The Gods, the God and Goddess, who are the Father and Mother of all, the Great Mother Goddess.
—from S. L. MacGregor Mathers' *The Grimoire of Armadel*

When that one was perfected, this one also was perfected; but perfected as male and female, for the perfecting of all things. (When therefore it is said) IHVH, Yod, He, Vau, He, (then is expressed), the nature of the male. (When) ALHIM, Elohim (is joined therewith, there is expressed), the nature of the female...
—from *The Zohar,* translated by Mathers in *The Kabbalah Unveiled.*

Many, perhaps even most of us who are readers of this *Journal* were reared in one Judeo-Christian sect or another. Even if our families didn't consider themselves religious, we still attended schools that began the day with the Lord's Prayer. We read text books that treated the "true religion" of Protestant Christianity with kid gloves while the religions of most other cultures, if they were mentioned at all, were trivialized as "mythology". As adults, we live under a government inspired by Judeo-Christian values. The holidays we officially celebrate are either Christian or political. Fundamentalist Christians employ the power of the media to promote their views via Fundamentalist owned and operated television and radio networks, while other religions go almost totally unrepresented. In fact, no matter how much Fundamentalists may complain that America is "losing its Christian values", the truth is that the influence of the Christian, and to a lesser extent, Jewish religions on Western culture is pervasive in the extreme.

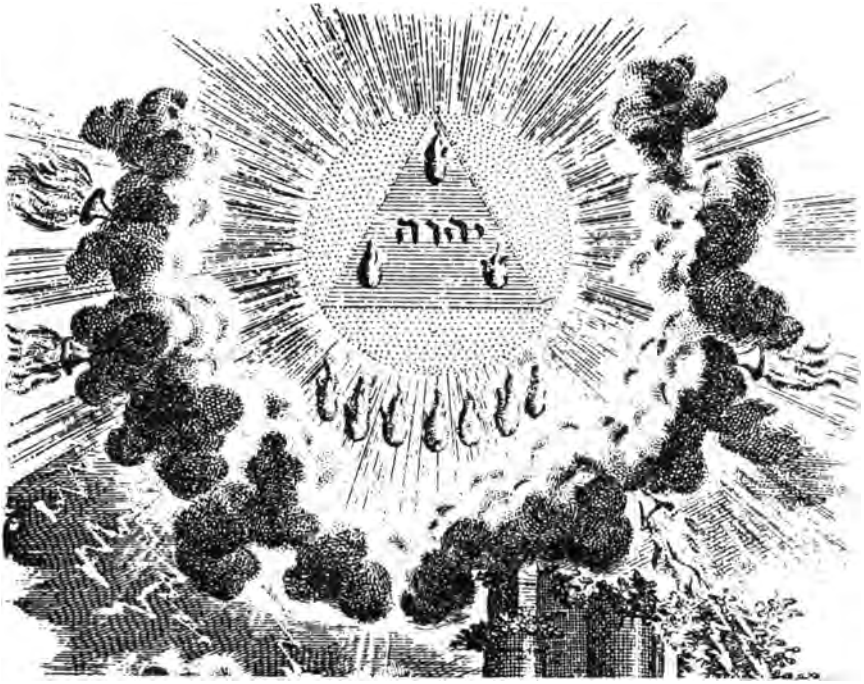
Why Equilibrate Jehovah?

As practitioners of alternative types of spirituality, many of us have had to tear ourselves out of the mainstream culture, particularly the religious culture, in order to conduct our religious lives in a manner which more closely reflects our own spiritual experience. For some of us, this can mean serious, even irreparable, breaks with family or friends; it may even threaten

our livelihood. For others, the harm we have suffered came not as a consequence of our breaking away from these religions, but of being involved in them. The result, however, has been the same: we often carry deep wounds and strong negative feelings around the subject of Christianity, Judaism, and perhaps of their cousin, Islam.

For some, this is manifested as actual hatred of, most often, Christianity and of Christians. For others it shows itself as anger, or sarcasm, or intolerance, or simply a vague feeling of unease around the trappings of those organized religions and their adherents.

The *Equilibration of Jehovah* is a ritual of healing. Its work is both psychological and magical. During the course of the rite, through ritual action and forgiveness, we work toward healing the psychic wounds we have suffered. In addition, we begin the process of magically healing what I believe to be one of the sources of religion-based intolerance and its subsequent evil today: the imbalanced Godform of "Jehovah".



YHVH

Who Jehovah Is

The name *Jehovah* is derived from a combination of the Hebrew letters of the name *Yahweh*, YHVH, and the vowel pointings from another name or title of God, *Adonai*, which means "my Lord". The vowel pointings are a system used in Hebrew to indicate which vowels are to be used in combination with the Hebrew letters in any given word. This combination of the letters from one name and the pointings from another, was a way of concealing the true Name of God, Yahweh, which was considered too holy to pronounce. It is an artificial construction—originally, there was no Jehovah.

Over the centuries, the name "Jehovah" came to be used, especially by Christians unaware of its origins, as the Name of God even though the Hebrew Bible actually provides a number of other names such as *Elohim*, *Shaddai,* and *El.* Yet, English translations of the Bible generally record these names only as "God" or "the Lord". Today, the name Jehovah is still commonly used as the name of the supreme Christian God; for example, by the Jehovah's Witnesses.

If Jehovah/Yahweh is "God the Father" of the Old Testament, Jesus the Christ is "God the Son" in the New. The last few thousand years of western religion show us a history of continued worship of the Father and Son aspects of Divinity, while the Mother has been denied, suppressed or severely diminished—as in the case of Mary—and the Divine Daughter is simply nonexistent.

This denial and diminishment of *God Feminine*, of Goddess, violates the Qabalistic formula implicit in the name of Yahweh Himself. For in the Hebrew spiritual/mystical system of Qabalah, each letter in Yahweh's name is assigned a meaning: Yod = Father, Heh = Mother, Vav = Son, Heh Final = Daughter. This is the *Tetragrammaton*, or four-letter word, which represents the fullness of God.

During the course of almost two millennia of androcentric worship of Jehovah and Jesus, and the denial of the balancing Mother and Daughter aspects of the Godform, the Father and Son have themselves been corrupted. Just as a house built with four walls is balanced and can withstand the buffeting of high winds, the Godform comprised of Father, Mother, Son and Daughter is balanced and strong. But take away two of those walls and the remaining two can no longer stand before the storm. Their incompleteness cripples them.

Valentinian Gnosticism provides us with more on the idea of the God of the Old Testament as an incomplete God. He is called the *Demiurge*, a God Who was created by *Sophia* (Wisdom), but is ignorant not only of Her, but of the rest of the Heavenly Beings as well, and mistakenly believes that He is the sole creator and ruler of the world.

Irenaeus of Lyon in Adversus Haereses and Clement of Alexandria in *Excerpta Ex Theodoto* quote a Gnostic source regarding the Demiurge: "He made a heaven without knowing "the heaven"; he made a man without knowing about "the man"; he made appear an earth without knowledge of "the earth": throughout he was ignorant of the archetypes of whatever he created and of the Mother herself and believed himself alone to be everything". The evil that many ancient Gnostics found so prevalent in the world was blamed on the imperfection and ignorance of its God.

Indeed, the character of Jehovah/Yahweh as revealed through His chroniclers and prophets in the Bible shows evidence of Demiurgic imperfection. He is cruel, warlike, inflexible, diminishing of the feminine, and demanding of His chosen people a radical devotion to monotheism. Not surprisingly, these are also the characteristics of the corrupted Godform of Jehovah.

One way a *Godform* may be defined is as an image or form of the Divine to which both Divinity and humanity contribute. To be a true Godform, the form must have a connection to Divine energy. Nevertheless, humanity has a lot to do with the content of the image or form. If we image a jealous, warlike, sexist God—for two thousand years—we will build up a jealous, warlike, sexist Godform. If we then worship this form, using it as our doorway to the Divine, drawing inspiration from it, we participate in a vicious cycle of both building up and tapping into a form of Divine energy which could even be considered Qliphotic in it's imbalance.

According to the *Zohar*, one of the most influential Qabalistic works, it was a lack of balance—specifically the lack of the feminine—which caused the destruction of the Kings of Edom and the exile from the world of the Shekhina, the feminine Presence of God. Some Qabalistic thinkers believe that the destroyed Kings of Edom actually became the Qliphoth, the "shells" which retain only a small spark of true Divinity and are the root of evil in the world. Following this line of thought, we can actually equate evil with a state of imbalance—such as the imbalance of the Godform of Jehovah.

As an aside, let me state that I am not so naive as to think that Christians, Jews and Muslims are the only ones with imperfect Godforms. Pagans need not feel too smug about the mythological character of their Deities—Zeus' rapes are another example of supposedly Divine behavior we would not want to emulate. All religions should exercise caution in the way they imagine Deity.

For it is the imagined form of God, the Godform, which is so often reflected in a God's worshippers, as well as the culture those worshippers create. The energy provided by the imbalanced Jehovah has fueled and does fuel many horrors. Inquisition. War. Religious prejudice. The Biblically-based subjugation of women. The persecution of homosexuals which is presently being so religiously undertaken by many Fundamentalist sects. All these and more are the human legacies of a corrupted and imbalanced Godform.

It is this "Jehovah", this Godform, who is *Jehovah Naaratz*, *Jehovah Neqam*, Jehovah the Vengeful and Terrible. It is this Jehovah Who must be transformed.

For today strong winds are blowing; a veritable gale of Goddess worship is rising and the crippled walls of a broken house can no longer stand. We must build a new house, a healthy Temple in which dwells a balanced Deity. A Deity which, at least for the purposes of this ritual Working, we may name as Yahweh Elohim[1] or Yahweh of the Gods and Goddesses. In the Bible's Book of Genesis, it is the Elohim Who said, "Let there be Light".

Elohim is a Hebrew Deity Name which consists of a feminine root word, *Eloah*, which by itself would mean Goddess (*El* means God) and a masculine plural ending, *-im* (*-oth* is the feminine ending). This means that Elohim could correctly be interpreted as "the Goddesses and Gods". And it is this interpretation which forms the basic Formula of the ritual of *The Equilibration of Jehovah*.

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[1] The name Yahweh Elohim (YHVH Elohim) first occurs in the Hebrew Bible in the book of Genisis and many times thereafter.

The Formulae of the Ritual

The primary ritual formula of the Working is the Qabalistic interpretation of the Tetragrammaton previously mentioned: Yod = Father, Heh = Mother, Vav = Son, Heh Final = Daughter. Our ritual Work is to begin to balance the imbalanced Godform of Jehovah by invoking four Deities, one for each letter of the name Yahweh, and blending the energy of these four Deities into a new and balanced Godform: Yahweh Elohim, Yahweh of the Gods and Goddesses.

The formula for this ritual is Polytheistic because I am a Polytheist and I am writing for readers who either are Polytheists themselves, or are Qabalistically-inclined and will understand how to work with aspects of God in this context. The ritual is emphatically NOT an attempt to turn Fundamentalists into Polytheists. Nor is it an attempt to control any group of people. We are working to transform and heal the energy of a corrupted Godform (Godform, not God)—and, very importantly, we are working to heal ourselves. This healing is accomplished through the simple and powerful formula of purification and consecration.

An Overview of the Ritual

If possible, the ritual should take place outdoors on "a high place", but it may be worked in an indoor setting, too. The Temple layout represents the Tabernacle, including the Laver of Brass, the Altar of Burnt Offerings, and the Holy of Holies. Within the Holy of Holies is a Horned Altar and an Asherah Pillar as well as other implements. A complete list of ritual implements and a Temple diagram are given preceding the script.

After initial purifications and consecrations of the Temple area and the participants, strong ritual boundaries are established by the formula of the Tetragrammaton. When this is completed, the participants aid the High Priestess and High Priest in the evocation of the unbalanced Jehovah. Participants do this by visualizing and focusing the anger and pain of the emotional wounds they are attempting to heal into a Triangle of Evocation held by the High Priestess. The High Priest and High Priestess then enter the Holy of Holies and complete the evocation by binding the negative energy of Jehovah within the Triangle. Please note that this is an evocation, not invocation; keep the

negative energy of Jehovah focused in the Triangle. It should not be invoked into any Priestess or Priest.

This is a highly cathartic part of the ritual and the first step in transforming our negative experiences. The emotions must be expressed before they can be transformed; this evocation allows the necessary expression. Depending on your psychic sensitivity, the evocation may or may not be to visible appearance. Our High Priest reported noting a filmy presence in the Triangle. In either case, remember that Jehovah is to be treated with respect throughout the process even though we acknowledge that He is a damaged Godform.

The Work of transformation proceeds as from the Old Testament we invoke El and Asherah, and from the New Testament and Gnosticism we invoke the Christos and Sophia.

When these Deities are present, embodied by Priests and Priestesses, the four of them impart their balanced energy to Jehovah. The return to balance is symbolized by blending together powdered incenses which represent each of the four YHVH Deities, thereby making a new blend which represents the balanced Deity. By returning the balanced energy of the four YHVH Deities to Jehovah, the Godform is transformed into Yahweh Elohim. Jehovah no longer exists as the Vengeful and Terrible. Therefore, the now-balanced energy in the Triangle is unbound and released by burning the incense. Participants seal the balanced energy within their own auras by performing the Qabalistic Cross.

The Godform is healed. Now the healing of the participants begins.

The Holy of Holies is purified once more and Yahweh Elohim is re-invoked, this time into a Priest. Carrying the Godform of Yahweh Elohim, the Priest exits the Holy of Holies and speaks with each participant individually, asking them to tell him "what has been done to you in My Name". The incidents people typically relate to Yahweh Elohim are very personal and usually mark critical points in their religious lives. There are tales of abuse, even rape, committed behind the mask of religion. People tell of being completely rejected by their Fundamentalist families because they no longer share the family's faith. Others feel abandoned or betrayed by the Judeo-Christian God. When each person is finished, Yahweh Elohim asks them to forgive Him for what was done in His Name. Participants may choose to forgive Him or not, as they feel able.

Because of the powerful nature of this ritual, it is important to have very experienced, solid Priestesses and Priests as the main ritual officers—especially the Priest who takes on the Godform of Yahweh Elohim. He must be able to sustain true contact with the Deity for a somewhat lengthy period of time, depending on the number of ritualists involved. He must also be able to let the pain he will receive from the participants flow through him into the Deity so that it does not affect him personally. The Priest who performed this role in our Working of the rite, reported a state of ecstasy which lasted almost three days after the ritual. You may wish to plan the Working for a time when you will have at least a day of "recovery" available to you. On another practical note, we found it was a good idea to have a large supply of tissues available; tears are very likely during this interaction between participants and Yahweh Elohim.

When the interactions are complete, Yahweh Elohim, Who speaks with the voice of all the Deities, reveals The New Commandments. These are instructions "not carved in stone, but written only in your hearts" and based on the attributes of the ten Sephiroth of the Qabalistic Tree of Life. Finally, the High Priest and High Priestess make a five-fold offering to Yahweh Elohim on behalf of all the participants. The Godforms are released and the rite closed.

A number of those who worked the ritual told me they did indeed find it very healing. At least one friend who participated, a magician, discovered that he could more easily deal with his Fundamentalist family after the rite. Others have reported similar results. I can tell you, from my own experience, it is quite a powerful thing to express anger at God face-to-face in a safe and supportive environment.

Will we eventually heal "Jehovah?" I hope so.

I hope that through ritual action like this, through simple prayer, and through political action that will make it safe for those of alternative spiritualities to worship as they see fit, that we may aid the current of the Goddess's return. I hope that more people will eventually recognize and respect the feminine aspect of Deity, even if they will never call Her Goddess. I hope that, as She emerges, so will He be healed. I hope that a seed of tolerance may be planted in Fundamentalism of all kinds. And I sincerely hope that all of you who choose to undertake this very powerful rite will find balance for yourselves. For by helping to balance the energy of Jehovah in our

culture, we balance it within ourselves; when we heal the God-form, we, too, are healed.

Additional Notes

For the blood offering made by the High Priestess and High Priest, be sure to use a separate sterilized needle for each person and, obviously, be careful about handling blood. The medical lancet, or finger-prick, used by diabetics to obtain blood samples to test blood sugar works well and may be purchased at most any drug store or pharmacy.

The invocatory chants are in several languages: Hebrew, Greek and Ugaritic. The Chant of El is in Hebrew: *Shema imrathi*, *El Qadosh*. *El Emeth*, *qumah*! It means "Hear my voice, Holy God. God of Truth, rise up!" Pronunciation: SH-MA IM-RA-THEE, EL-KA-DOH-SH. EL EM-ETH, KOO-MAH!

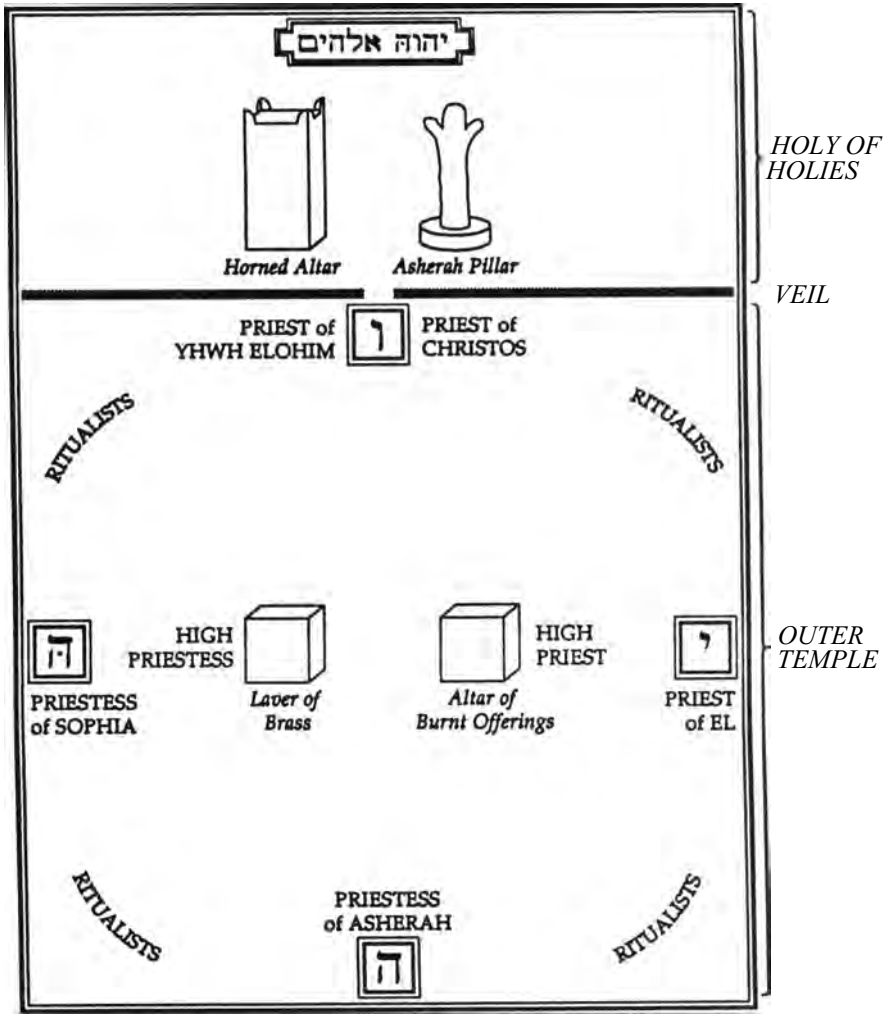
The Chant of Asherah is in Ugaritic: *Egra rabbatu Atiratu yammi*! It means "I call Lady Asherah of the Sea!" Pronunciation: EH-GRA RA-BA-TOO AH-TEER-AH-TOO YAH-MEE!

The Chant of Christos is in Greek: *Heke moi*, *Jesu Christe*, *klezo d'ounoma son*! It means "Come to me Jesus Christ, I call upon Thy Name!" Pronunciation: HAY-KAY MOY, YEH-SOO KREES-TAY, KLAY-ZOH DOO-NO-MAH SONE!

The Chant of Sophia is in Greek: *Meta tou pneumatos hemon*, *Kyrie Sophia*! It means "Be with our spirits, Lady Sophia!" Pronunciation: MAY-TA TOO NOO-MAH-TOS HAY-MON, KEE-REE-AY SO-FEE-AH!

The Chant of Yahweh Elohim is in Hebrew: *Ani qrathika*, *Yahweh Elohim*! It means "I call you, Yahweh Elohim!" Pronunciation: AH-NEE KRA-THEE-KAH, YAH-WAY EH-LOW-HEEM!

The Hebrew part of the Chant used by the High Priestess to bind Jehovah is: *Jehovah Naqam*, *Jehovah Naaratz.* It means "Jehovah the Vengeful, Jehovah the Terrible". Pronunciation: DJ-HOE-VAH NAH-KAM, DJ-HOE-VAH NAH-AH-RAHTZ.



Temple Plan
The Equilibration of Jehovah
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THE RITUAL OF THE EQUILIBRATION OF JEHOVAH
A Work of Healing

The Temple: Should ideally be outdoors on "a high place". If this is not possible, begin the ritual with the visualization given. Temple should be set up in two areas: outer Temple with Altar of Burnt Offerings and Laver of Brass and inner Holy of Holies. This may be created ideally by using a tent or separating the areas with a veil or simply by designating the boundaries of the Holy of Holies (with stones for example). There should be a Horned Altar inside the Holy of Holies. Beside the altar should be an *asherah* (a wooden pole representing the Goddess Asherah as the Tree of Life). The Hebrew letters יהוה (written separately) are placed in the Quarters of the outer Temple: Yod in South, Heh in West, Vav in East, Heh in North. The Name Yahweh Elohim (יהוה אלהום) is placed inside the Holy of Holies in the East.

Ritual Tools: "Horned" Altar. Asherah Pillar. Bull horn (or representation). Branch. Crucifix. Dove Feather. 4 incense blends placed on Altar of Incense: one for El, one for Asherah, one for Christos, one for Sophia. Brazier. Coals and matches. Pure water. Hyssop. Laver of Brass. Offering of sweet oil, wool, grain, grapes, and drop of blood from High Priestess and High Priest. Representations of Hebrew letters: Y H V H and Yahweh Elohim. White Triangle of Evocation. Empty bowl in which to blend incenses. Additional brazier and coals on which to burn blended incense. Small gold or gold-colored container to serve as Yahweh Elohim's "Ark of the New Covenant" placed in Holy of Holies.

Preparation for Participants: Ritual participants should be ready to share with the Priest in the Godform of Yahweh Elohim an incident from their lives that illustrates how they have been negatively affected by fundamentalism or religious prejudice. The main participants are:

High Priestess	—	(***HPS***)
High Priest	—	(***HP***)
Priest of El	—	(***PS El***)
Priestess of Asherah	—	(***PSS Asherah***)
Priest of Christos	—	(***PS Christos***)
Priestess of Sophia	—	(***PSS Sophia***)
Priest of YHVH Elohim	—	(***PS Elohim***)

Visualization

High Priestess: *I take you to a time out of time, to a place out of place, to New Canaan. The Old Gods are here. The Gracious Goddesses are here. The Gods of the Israelites and the Gods of the Christians are here. In their Wisdom, they co-exist.*

Listen. Off to our left we can hear the Mediterranean as it caresses the land and then withdraws into its own depths. We smell the salty, life-filled breath of the Lady of the Sea. As we look to our right, we see that the land is red-brown except for the meandering line of startling green which follows the river. There is a hill before us; a sacred hill; a High Place where grows a single and ancient tree. It is known as the Tree of Life. Some call this tree Asherah.

The air is warm, soft upon our bodies. We wear linen robes as the Egyptians do, but ours are dyed in colors of purple, red and blue to honor the Deities we worship. Open sandals are upon our feet.

We begin to walk the spiraling path which leads to the High Place, the hill that has been sacred to us from the time of our ancestors' ancestors. Our mothers and our fathers walked here to this place, to this Altar, to this holy ground which is so near the Gods and the Goddesses. We pass into the shade of Asherah's limbs and a cooling breeze moves the fabric of our robes.

Beside this living Tree is a double cube Altar with four carved horns curving up from its corners. Upon the Altar, there is the horn of a bull, emblem of the God El; there is a living branch, emblem of the Goddess Asherah; there is a cross of gold, emblem of the Christos, the Sacrificed God; and there is a live dove of a beautiful silver color, emblem of the immanent wisdom of the Goddess Sophia.

This is our Holy Place. This is the place in which we shall do our Work. This is the Temple in which we shall Equilibrate the energy of Jehovah.

Purification & Consecration

All participants wait without the Temple area. The High Priestess enters and beginning in the East, she circles the Temple area, including the Holy of Holies, sprinkling with water and hyssop as she speaks.

> ***HPS***: *Holy*, *holy*, *holy*, *holy*. *Four times holy is this sacred ground*. *In the Name Yod*, *Heh*, *Vav*, *Heh*, *which is the Tetragrammaton*, *holy is this Temple*.

HPS takes water to Laver of Brass and pours it in. Beginning in the East, High Priest circles the Temple area, including Holy of Holies, censing with Frankincense while he speaks.

> ***HP***: *Holy*, *holy*, *holy*, *holy*. *Four times holy is this sacred ground*. *In the Name Yod*, *Heh*, *Vav*, *Heh*, *which is the Tetragrammaton*, *holy is this Temple*.

HP takes incense to Altar of Burnt Offerings and sets it down. HPS moves to Laver of Brass, raises her arms and invokes.

> ***HPS***: *O Mother*, *O Lady of the Sea*, *Great Deep One*, *wash me with the purifying waters*, *prepare me for this Rite of Equilibration*. (*Sprinkles self*). (*She goes to Altar of Burnt Offerings*).

> ***HPS***: *O Father*, *O Lord of the Skies*, *Great Thunderer*, *enfold me in the consecrating fires*, *prepare me for this Rite of Equilibration*. (*Censes self*).

High Priest repeats her actions. Then he gives a signal to the other ritualists to come in, one at a time. Each person repeats the invocations, personal purification and consecration and takes his or her place in the Temple.

Asherah Priestess is stationed in W. with Branch. El Priest in S. with Horn. Sophia Priestess in N. with Dove Feather. Christos Priest in E. with Crucifix. Priest of Yahweh Elohim in E. beside Christos. HPS and HP are stationed by Laver of Brass and Altar of Burnt Offerings respectively. Other ritualists space themselves evenly around the outer Temple area.

> ***HP***: *We are gathered here for a Rite of Equilibration*. *For thousands of years*, *the energy of the God of Judaism*, *Christianity and Islam has dominated the culture in which live*. *We are resolved that the*

way in which His worshippers wrote and interpreted, and currently interpret, this God's mythology have created an imbalance in this Godform. We are further resolved that this imbalance can and does cause real harm in the world.

HPS: *This imbalance has come about largely because of the rejection of the power of Feminine Deity from the Godform and the resulting corruption of the power of Male Deity. Our Work tonight is to begin to redress that balance. A balance which is Qabalistically inherent in the complete Deity's own Name: Yahweh.*

PS El: *For Yod is the Father ...*

PSS Asherah: *Heh is the Mother ...*

PS Christos: *Vav is the Son ...*

PSS Sophia: *and Heh is the Daughter.*

HPS: (*She indicates Hebrew letters corresponding to aspects as she names them*). *When Daughter, Son, Mother and Father are joined once more, then Jehovah of the Jealousies and Rages shall become Yahweh of the Gods and Goddesses—Yahweh Elohim.*

Berashith—Creation of the Temple

HP: *Let us build the House of God.*

PS El: (*To group*) *Chant with me the holy letter "Yod" as we encircle and strengthen this Temple.* (*Priest of El takes up the Horn and, beginning in the East, makes a circuit of both outer Temple and Holy of Holies*).

All: (*Chanting or vibrating according to Golden Dawn teaching*) *Yod, Yod, Yod* (*etc.*).

PS El: (*Upon completing circuit*) *In the Name of Bull El, Father of All, El of the Years, Wise King, do I set aside and protect this place of working. Amen.*

PSS Asherah: (*To group*) *Chant with me the holy letter* "*Heh*" *as we encircle and strengthen this Temple*. (*Priestess of Asherah takes up the Branch and, beginning in the East*, *makes a circuit of both outer Temple and Holy of Holies*).

All: (*Chanting or vibrating*) *Heh*, *Heh*, *Heh* (*etc*.).

PSS Asherah: (*Upon completing circuit*) *In the Name of Queen Asherah*, *Mother of All*, *Lady of the Sea*, *Face of Heaven*, *do I set aside and protect this place of working*. *Amen*.

PS Christos: (*To group*) *Chant with me the holy letter* "*Vav*" *as we encircle and strengthen this Temple*. (*Priest of Christos takes up the Crucifix and*, *beginning in the East*, *makes a circuit of both outer Temple and Holy of Holies*).

All: (*Chanting or vibrating*) *Vav*, *Vav*, *Vav* (*etc*.).

PS Christos: (*Upon completing circuit*) *In the Name of the Christos*, *the Living and Dying Son of the Virgin*, *Mediator between Heaven and Earth*, *do I set aside and protect this place of working*. *Amen*.

PSS Sophia: (*To group*) *Chant with me the holy letter* "*Heh*" *as we encircle and strengthen this Temple*. (*Priestess of Sophia takes up the Dove Feather and*, *beginning in the East*, *makes a circuit of both outer Temple and Holy of Holies*).

All: (*Chanting or vibrating*) *Heh*, *Heh*, *Heh* (*etc*.).

PSS Sophia: (*Upon completing circuit*) *In the Name of Sophia*, *Immanent Wisdom*, *Present Daughter of the Divine*, *do I set aside and protect this place of working*. *Amen*.

Evocation of Jehovah

HPS: (*To group*) *We now evoke the unbalanced Jehovah and bind Him within this holy symbol* (*she elevates Triangle of Evocation*), *the balanced Triad of the Supernals*.

I ask you now to think back upon how the unbalanced energy put forth in the Name of this God has harmed you.

From your very birth, you have been labeled a sinner. You have been told there is only one way to worship ... only one male God. If you are a woman, you have been told that, as a daughter of Eve, you are the source of evil. That your flesh is dirty and so you bear soiled children. If you are a man, you are that soiled and sinful child.

Each of us knows his or her own story. I ask you to focus that knowledge within this Triangle as we evoke and bind the energy of Jehovah Naaratz, Jehovah the Terrible, Jehovah Neqam, Jehovah of Vengeance.

High Priest and Priestess take the Triangle of Evocation into the Holy of Holies and place it upon the Horned Altar. Priests and Priestesses begin wordless chant. All join.

All: *Ohhhhhhhh*. (*This continues very softly throughout Evocation*).

HPS: *In the Name of* (*vibrates*) *EHEIEH*. (*High Priestess traces* [*with gesture*] *a circle around the top of the Horned Altar*).

HP: *In the Name of* (*vibrates*) *EHEIEH*. (*Beginning with the top point of triangle, High Priest traces triangle within the circle*).

Together: *In the Name of the Unity*, "*I AM*", *we evoke Jehovah.*

HPS: *This god, we evoke ...*

HP: *Jehovah, the Jealous God Who punishes the sons for the sins of their fathers even unto the third and fourth generations. Jehovah Who is a Man of War, the God Who demands an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, a wound for a wound, a bruise for a bruise. Jehovah Whose anger burns against His own "chosen people" and Who sets brother to kill*

brother. Jehovah Who orders His people to destroy the Temples of others and Who orders death for those who worship any other Gods or Goddesses.

This god, we evoke ...

HPS: *Jehovah Who says*, "*thou shalt not suffer a witch to live*". *Jehovah of the guilt and sin offerings. Jehovah of* "*Thou Shalt Not*". *Jehovah of the One Path Only. Jehovah Who decrees that giving birth is dirty and the mother impure. Jehovah Who allows only one kind of love. Jehovah*, *God of Fear*, *Who punishes sins seven times over. Jehovah of Black Magic—Who prescribes curses on the wife as a cure for her husband's jealousy. Jehovah Who would kill those who would not love Him.*

Together: *We evoke* (*Vibrate very strongly*) *JEHOVAH*!

HPS: (*Chanting*) *Jehovah Naaratz*, *we bind Thee. Jehovah Neqam*, *we bind Thee.*

HP: (*Over her chant*) *Lord Jehovah*, *we thank Thee for Thy presence in this Holy Tabernacle. But we know that Thou hast been harmed and bring an unbalanced energy to this place. Therefore*, *in the Name of Unity*, *Eheieh*, *we bind Thee until that which Thou hast lost may be returned to Thee.*

Together: *Amen.*

All: (*Stop Ohhh chant*) *Amen.*

They place the brazier in the Triangle. They also place a bowl in which to blend the incenses upon the Altar. Then they exit Holy of Holies and return to outer Temple and join circle.

Invocation of YHVH Deities

Carrying the Horn, the Priest of El steps forward, moves to Altar of Burnt Offerings, and picks up the bowl of "EL" incense. He stands before the Veil of the Tabernacle.

HP & HPS: *Let us invoke God*, *the Father.*

PS El: (*With the Horn*, *El Priest traces the Hebrew letter YOD in the powdered incense*). (*Vibrates*) *YOD. EL.* (*Then invokes*) *Father El*, *Thee we call. Bull El*, *Father of All*, *Wisdom with everlasting life is Thy portion. Hear my prayer*, *Holy El. El of Truth*, *rise up*! *Shema imrathi*, *El Qadosh. El Emeth*, *qumah*!

All: (*Chanting*) *Shema imrathi*, *El Qadosh. El Emeth*, *qumah*!

Priest of El takes on Godform while group chants. When he has accomplished this, he signals to stop the chant by raising the Horn and bowl on high.

PS El: *El of the Sources, I am. El Shaddai*, *God Almighty*, *I am. El Olam*, *God of Eternity*, *I am. El Elion*, *God Most High*, *I am. El speaks to you. I am called the Kindly One*, *the Compassionate. And I open My Wings*, *shadowing humankind with My blessings. From beneath my golden throne flow the life-giving rivers*: *Nahar*, *Hiddeqel*, *Gihon*, *Pison and Phrath for I am El of the Sources.*

Yet, *I have been diminished. Your bibles and your priests have made Me a demanding and abusive father who withholds love from His children until they bend to His wishes.*

This is a lie.

For I am no human father, *but the Fiery Initiator of all Creation. I bear upon My brow the Mighty Horns of the Bull in token of My power. With six wings and four eyes*, *I fly and rest*, *watch and sleep*, *all in the same moment. My power is ten-fold. Who can be compared to El*?

I do not demand your love, *though you have Mine. My blessings are given freely. It is El who speaks to you.* (*Priest of El traces the Hebrew letters "aleph lamed" in the incense with the Horn and gives the bowl to High Priest*).

HP: *We acknowledge the presence of God Almighty*, *Bull El in this offering.* (*Begins chant*

directing his knowledge of the presence of God into the incense). *It is El Who is with me*.

All: *It is El Who is with me*.

High Priest hands incense to High Priestess who chants into it and passes it to the circle of ritualists, who pass it from hand to hand until it is returned to the High Priest. He returns it to the Priest of El who takes it into the Holy of Holies and adds it to the bowl, taking time to commune with El as felt to be right. He then returns to his station in South. As El Priest communes with El, all begin free-form El chant, led by HPS & HP.

All: (*Chanting*) *El of the Sources*, *El Shaddai*, *God Almighty*, *El Olam* (*etc*.). (*When El Priest returns to station*, *HPS & HP begin next in-vocation*).

HP & HPS: *Let us invoke God*, *the Mother.*

Carrying the Branch, Priestess of Asherah steps forward, moves to Altar of Burnt Offerings, and picks up the bowl of "ASHERAH" incense. She stands before the Veil of the Tabernacle. With the Branch, Asherah Priestess traces the letter HEH in the powdered incense.

PSS Asherah: (*Vibrates*) *HEH*. *ASHERAH*. (*Then invokes*) *Lady Mother*, *Asherah of the Sea*, *Thee we call*. *O Progenitrix of the Gods*, *Creator of All*. *Thou art indeed the Light of Heaven and Earth*. *I call Lady Asherah of the Sea*. *Egra rabbatu Atiratu yammi*.

All: (*Chanting*) *Egra rabbatu Atiratu yammi*.

Priestess of Asherah takes on Godform. When she has accomplished this, she signals to stop the chant by raising the Branch and bowl on high.

PSS Asherah: *Asherah of the Depths*, *I am*. *Asherah of the Pillar*, *I am*. *Wise of Counsel*, *I am*. *Elath*, *Goddess*, *I am*. *Mother of God*, *I am*. *Asherah speaks to you*. *Life is in My mouth*. *All Creation eats from My hand and the fate of every thing is held there*. *Where I turn My eyes*, *the hurt ones rise up in health*. *All-Giving I am called among men*, *Most High I am called among women*.

Yet, your culture denies Me. Your bibles and your priests rail against Me, I Who am the Mother of All. My women, my daughters, have been raped of their divinity, for they do not know Me. My men, my sons, have fallen into cruelty, for they do not know Me.

But I am the Great Goddess, Who exists whether or not I am denied. My Power lives. For where is not my Divine Power? Where El exists, I am. Where I am, El exists. Universal Mystery, I am. Seek Me deep within your soul. For growing there is the Tree of Life ... which I am.

Without Me, you will never find balance. Therefore, I call you to receive the Divine Love I offer. Seek Me. Know Me. It is Asherah Who speaks to you. (*Priestess of Asherah stands, traces the Hebrew letters* "*aleph shin resh heh*" *in the incense with the Branch and gives the bowl to High Priestess*).

HPS: *We acknowledge the presence of the Great Goddess, Asherah of the Sea, in this offering.* (*Begins chant directing her knowledge of the presence of Goddess into the incense*). *It is Asherah Who is with me.*

All: *It is Asherah Who is with me.*

High Priestess hands incense to High Priest who chants into it and passes it to the circle of ritualists, who pass it from hand to hand until it is returned to the High Priestess. She returns it to the Priestess of Asherah who takes it into the Holy of Holies and adds it to the bowl, taking time to commune with Asherah as felt to be right. She then returns to her station in West. As Asherah Priestess communes with Asherah, all ritualists begin free-form Asherah chant, led by HPS & HP.

All: (*Chanting*) *Asherah of the Depths, Asherah of the Pillar, Wise of Counsel, Elath, Goddess* (*etc.*). (*When Asherah Priestess returns to station, HPS & HP begin next invocation*).

HP & HPS: *Let us invoke God, the Son.*

Carrying Crucifix, Priest of Christos steps forward, moves to Altar of Burnt Offerings, and picks up the bowl of "CHRISTOS" incense. He stands before the Veil of the Tabernacle. With the Crucifix, Christos Priest traces the letter VAV in the powdered incense.

> ***PS Christos***: (*Vibrates*) *VAV. CHRISTOS.* (*Then invokes*) *Sacrificed God*, *Son of the Mother*, *Son of the Father*, *Thee we call. Living and Dying God*, *Born One*, *Son of Humanity*, *Teacher. Thou art the mediator between Heaven and Earth. Come to me*, *Jesus Christos*, *I call upon Thy Name. Heke moi Jesu Christe*, *klezo d'ounoma son*!
>
> ***All***: (*Chanting*) *Heke moi Jesu Christe*, *klezo d'ounoma son*!

Priest of Christos takes on Godform. When he has accomplished this, he signals to stop the chant by raising the Crucifix and bowl on high.

> ***PS Christos***: *Christos, the Sacrificed One*, *I am. Both God and man*, *I am. Messiah*, *the Anointed One*, *I am. Rabbi*, *Teacher*, *I am. Yeheshua*, *the Christos*, *speaks to you. I bring to you teachings of your own Humanity. I teach how to live. I teach how to die. I teach you to recognize your own Divine Spark and seek reunion with your own Divine Self.*
>
> *Yet I*, *even I*, *have been hurt. In My Name*, *abominations have been committed. I bear the wounds not only in My limbs and My side*, *but in My Heart. War. Hate. Murder. All in My Name.*
>
> *Shame. This is full of shame.*
>
> *Verily*, *verily*, *I say unto you*: *Love, not hate*, *is the Word I bring. Freedom*, *not slavery. Know-ledge*, *not ignorance.*
>
> *For I am Lord of the Dance and I know the cycle of Life and Death. I am the Compassionate One*, *a healer*, *for I mediate between Heaven and Earth*, *Mind and Body*, *and I know the secrets of both. Though it has been done in My Name*, *I am the*

> *enemy of injustice. Also I am called Savior, for I bring knowledge of the Divine in each human being. Hear Me, it is the Christos Who speaks to you.*

Priest of Christos traces the Greek letters "khi, rho, iota, sigma, tau, omicron, sigma" in the incense with the Crucifix and gives the bowl to High Priest.

> ***HP***: *We acknowledge the presence of Jesus Christos, the Savior, in this offering.* (*Begins chant directing his knowledge of the presence of God into the incense*). *It is Christos Who is with me.*
>
> ***All***: *It is Christos Who is with me.*

High Priest hands incense to High Priestess who chants into it and passes it to the circle of ritualists, who pass it from hand to hand until it is returned to the High Priest. He returns it to the Priest of Christos who takes it into the Holy of Holies and adds it to the bowl, taking time to commune with Christos as felt to be right. He then returns to his station in East. As Christos Priest communes with Christos, all ritualists begin free-form Christos chant, led by HPS & HP.

> ***All***: (*Chanting*) *Sacrificed God, Son of the Mother, Son of the Father, Living and Dying One* (*etc.*). (*When Christos Priest returns to station, HPS & HP begin next invocation*).
>
> ***HP & HPS***: *Let us invoke God, the Daughter.*

Carrying the Dove Feather, the Priestess of Sophia steps forward, moves to Altar of Burnt Offerings, and picks up the bowl of "SOPHIA" incense. She stands before the Veil of the Tabernacle. With the Dove Feather, Sophia Priestess traces the letter HEH in the powdered incense.

> ***PSS Sophia***: (*Vibrates*) *Heh. Sophia.* (*Then invokes*) *Holy Sophia, Mother of our Souls, Bride of our Spirits, Thee we call. Daughter of Infinite Light, Merciful One. She Who eternally renews Herself, pouring Herself forth from the beginning of the world. Be with our Spirits, Lady Sophia. Meta tou pneumatos hemon, Kyrie Sophia.*

> ***All***: (*Chanting*) *Meta tou pneumatos hemon, Kyrie Sophia.*

Priestess of Sophia takes on Godform. When she has accomplished this, she signals to stop the chant by raising the Dove Feather and bowl on high. She remains standing.

> ***PSS Sophia***: *The First and the Last, I am. The Revered and the Despised, I am. The Mother and the Daughter, I am. It is I Who am called Life and Whom you have called Death. I am What you have Scattered and it is I Who am Collected. I exist from the Everlasting, from the Beginning, or ever the Earth was. It is Sophia Who speaks to you.*
>
> *I am the Completion of all things. I am the Immanent and Divine Holiness. I am the one Who came down.*
>
> *Yet I am a voice crying without. I utter My voice in the streets*: "*How long, ye simple ones, will ye love ignorance*?"
>
> *As my Mother, the Great Sea, is denied, so is Her Daughter, the Salt of Wisdom. Among you there are those who claim Holy things are not of the body; they heap shame and guilt upon the manifested world. They make Me the Virgin only and thus take from Me the Holy Power of Sex.*
>
> *This is wrong.*
>
> *For I am the Consort and Sister of Christos. Also I am His Mother Mariam. I am the Bride and I am the Bridegroom; the Harlot and the Holy. It is I who bring Gnosis of the Divinity within yourselves and within all things. My Wisdom is the Law of Life. I am the One from Whom you have hidden and it is I to Whom you are manifest. It is Sophia Who speaks to you.*

Priestess of Sophia traces the Greek letters "sigma, omicron, phi, iota, alpha" in the incense with the Dove Feather and gives the bowl to High Priestess.

> ***HPS***: *We acknowledge the presence of Sophia, Queen of Heaven and Earth in this offering.* (*Begins chant directing her knowledge of the presence of Goddess into the incense*). *It is Sophia Who is with me.*
>
> ***All***: *It is Sophia Who is with me.*

High Priestess hands incense to High Priest who chants into it and passes it to the circle of ritualists, who pass it from hand to hand until it is returned to the High Priestess. She returns it to the Priestess of Sophia who takes it into the Holy of Holies and adds it to the bowl, taking time to commune with Sophia as felt to be right. She then returns to her station in North. As Sophia Priestess communes with Sophia, all ritualists begin free-form Sophia chant, led by HPS & HP.

> ***All***: (*Chanting*) *Holy Sophia*, *Mother of our Souls*, *Bride of our Spirits*, *Merciful One* (*etc.*). (*When Sophia Priestess returns to station*, *HPS & HP begin the Equilibration*).

The Equilibration

High Priest and High Priestess enter the Holy of Holies and take up the bowl containing the combined incenses. They should also light at least 4 charcoals and place them in the brazier.

> ***HP***: *Jehovah, hear me*! *What Thou hast lost*, *we have found*. *Bull El is with us*. *Asherah of the Depths is with us*. *Christos the Anointed One is with us*. *Sophia*, *the Divine Wisdom is with us*.

Together, they open the Veil of the Tabernacle and carry the bowl to the outer Temple. They bring it before El.

> ***PS El***: *YOD*!

They bring it before Asherah.

> ***PSS Asherah***: *HEH*!

They bring it before Christos.

> ***PS Christos***: *VAV*!

They bring it before Sophia.

PSS Sophia: *HEH*!

All: (*Chanting*) *Tetragrammaton*.

HPS & HP return to Horned Altar and replace incense bowl upon it. Rattling is added here and continues throughout burning of incense.

HP & HPS: (*Vibrate together*). *Yahweh Elohim*!

High Priest blends the incense in the bowl together.

HP: *We now return to Jehovah that which He has lost*!

High Priestess and High Priest elevate bowl of incense. Chanting and rattling stops.

HPS: *Jehovah*, *hear me*! *What Thou hast lost*, *is returned to Thee*. *El of the Sources is with Thee*. *Asherah Whose Name is My Lady is with Thee*. *Christos the Savior is with Thee*. *Sophia*, *Queen of Heaven and Earth is with Thee*. *No longer art Thou Jehovah Naaratz*, *Jehovah Neqam*, *the Terrible and Vengeful*. *Now art Thou Yahweh of the Gods and Goddesses—Yahweh Elohim*.

HP: *Therefore*, *we unbind the form which we called Jehovah*. *He is no more*. (*PS traces reverse Circle around Altar top*).

HPS: *Therefore*, *now we loose the Power of the Balanced One*, *Yahweh of the Gods and Goddesses*. (*PSS traces reverse Triangle on Altar top*).

High Priestess and High Priest burn the combined incense and begin vibration of God Name.

All: *YAHWEH ELOHIM*! (*Release the energy into the world*).

(NOTE: Burn the amount of incense appropriate for your Working space. It is best to burn it all, but if that is not possible because it would cause too much smoke, burn a symbolic amount during the above operation, and then burn the rest of it outside later on).

El, Asherah, Christos and Sophia come to center and join hands around Laver and Altar. They circle slowly as HP and HPS speak. All ritualists should visualize what is described by HP & HPS in the following speeches.

> ***HP***: *Yahweh Elohim*, *Yahweh of the Gods and Goddesses*, *lives*! *See the Light flow up from the sweet incense of our offering and encircle the world*. *See the churches*, *temples*, *mosques—all the world—covered in the sweet scent of Yahweh Elohim*, *the Balanced*, *the Compassionate*, *the All-Giving*, *the Healer*, *the Immanent One*.
>
> ***HPS***: *Feel the White Light*, *the Light which encompasses all colors*, *glowing around you*. *You and all the world are opening to the Love and Wisdom and Power of Yahweh Elohim*, *the Balanced*, *the Compassionate*, *the All-Giving*, *the Healer*, *the Immanent One*. *You and all people know this Deity by the Name or Names you so choose*. *You and all people both receive and give Love*.
>
> *Yahweh Elohim*, *hear our prayer*. *We ask these blessings of balance for the world and for ourselves. Keep our minds and our hearts open*. *Let us know peace and love and healing of the soul*. *Amen*.
>
> ***All***: *Amen*.

All return to stations.

> ***HP***: *Join me in working the Qabalistic Cross.*
>
> ***All***: *ATAH* (*Draw Light down upon brow*). *MALKUTH* (*Touch heart*). *VE GEVURAH* (*Touch right shoulder*). *VE GEDULAH* (*Touch left shoulder*). *LE OLAM* (*Open arms out*). *AMEN* (*Bring palms together*).

Purification of the Tabernacle

PS of Yahweh Elohim and HP close Veil of the Tabernacle and themselves enter into the Holy of Holies and remain there. HPS takes up water and hyssop, enters and purifies Holy of Holies by

sprinkling water with hyssop in four Quarters of Holy of Holies and in Center.

> ***HPS***: *I purify with Water*.

Four YHVH Priests and Priestesses now enter Holy of Holies. PSs and PSSs of El, Asherah, Christos and Sophia join hands with PS of Yahweh Elohim around the asherah and altar. HPS & HP stand to their left and right.

Invocation of Yahweh Elohim into the Tabernacle

> ***PS El***: *In the Name of El...*
>
> ***PSS Asherah***: *In the Name of Asherah...*
>
> ***PS Christos***: *In the Name of the Christos...*
>
> ***PSS Sophia***: *In the Name of Sophia...*
>
> ***Together***: *We now invoke Yahweh Elohim to this Holy Tabernacle*! (*They begin chant*). *Ani qrathika*, *Yahweh Elohim*.

High Priestess takes up New Ark of the Covenant, touches it to asherah then places it upon altar. She makes invoking hexagram of Saturn, sigil of Yahweh Elohim, and the Hebrew letter Aleph over altar, asherah and ark. NOTE: You may substitute the astrological symbol for Saturn for the sigil of Yahweh Elohim.

> ***HPS***: (*Vibrates*). *YHVH ELOHIM. ARARITA. ALEPH*. (*Then invokes*) *We invoke Yahweh Elohim*, *Yahweh of the Gods and Goddesses*, *the Face of the Divine*, *Who Liveth in the Light Beyond the Abyss*. *We invoke the One Who Showeth Forth the Mother*, *the Father*, *and the Unity Beyond Them*.
>
> ***HP***: *We pray Thee*, *Supernal One*, *to touch us with Thy Balance*. *Heal us*, *heal all people who have been harmed by the energy of the unbalanced god-form of the Fundamentalist religions*.

High Priest and High Priestess exit Holy of Holies.

Address of Yahweh Elohim

Priests and Priestesses of El, Asherah, Christos, Sophia, and Yahweh Elohim line up behind the closed Veil of the Tabernacle with Yahweh Elohim Priest in the center.

El, ***Asherah***,
Christos,
Sophia
& Elohim: *I am Yahweh Elohim.*

PS Elohim: *I have a word I will tell you*,

All behind
Veil: *A message I will recount to you*,

PSS Sophia: *A word of tree and whisper of stone*,

PS El: *Converse of Heaven with Earth*,

PSS Asherah: *Of Depths to the Stars*.

PS Elohim: *I understand the lightning Heaven does not know*,

PS Christos: *The word humans do not know*,

PSS Sophia: *And Earth's masses do not understand*.

All behind
Veil: *Come*, *and I will reveal it*,

PS El: *In the midst of My mountain*,

PSS Asherah: *In the Holy Place*,

PS Christos: *In the mount of My possession*,

PSS Sophia: *In the pleasant place*,

PS Elohim: *In the hill of My victory*, *I will reveal it unto you*.

Priest of Yahweh Elohim comes through the Veil into the outer Temple. Others remain behind Veil. All, including ritualists in outer Temple, are seated.

> ***PS Elohim***: *The Truth is this*: *I AM*. *The Divine exists*. *But I AM many things*. *Many Gods*. *Many Goddesses*. *Many Paths*. *And I AM only One*.
>
> *This is both simple and very difficult to understand*; *and many have not done so*. *They have caused harm in My Name*. *You yourself bear witness to this ignorance*. *You have each been hurt because of what some people have done using My Name as an excuse*. *I ask you now to tell Me your stories*. *Tell Me what you remember*. *Tell Me of your experience*.

PSs and PSSs behind Veil begin free-form chant of "Yahweh Elohim" and continue this throughout Yahweh Elohim Priest's interaction with participants. They should direct constant energy toward Priest to buoy him in his interactions.

> ***All***: (*Chanting*) *Yahweh Elohim*, *Yahweh Elohim* (*etc*.).

Each person who desires tells of a personal incident in which they were harmed or hindered by fundamentalism or religious prejudice. The HPS and HP—or any participant—may start this. As each person tells their incident, PS of Elohim goes to them and takes their hands in his. Looking into their eyes, he apologizes to them.

> ***PS Elohim***: *Forgive Me for what has happened to you in My Name*.

They have personal exchange of words, energy, etc. as needed. When all who wish have spoken, PS of Yahweh Elohim stands before Veil of Tabernacle. Chanting stops. PSs and PSSs behind Veil stand. High Priestess indicates that all ritualists should stand.

The New Commandments

> ***PS Elohim***: (*Stands*). *I am Yahweh Elohim*, *Yahweh of the Gods and Goddesses*. (*He turns and opens Veil to reveal other Gods and Goddesses*).

PSs and PSSs open Veil completely. PS Yahweh Elohim kneels in front of them, facing ritualists in outer Temple. High Priestess indicates that all ritualists may now be seated.

PS Elohim: *My new Word to you is not a commandment written in stone*; *rather*, *it is a Word of Love and Wisdom and Power... and it is written only in your hearts*. *For these are the ten fruits of the Tree of Life*.

The Word of the Kingdom is this:

PSS Sophia: *Honor the Earth upon which you live*, *for it and all living upon it*, *is sacred*.

PS Elohim: *The Word of the Foundation is this*:

PS Christos: *All human beings are born equal in the sight of Deity*. *Therefore respect each one as you would be respected*.

PS Elohim: *The Word of Splendor is this*:

PSS Asherah: *Develop your mind*. *Study and learn even unto your old age*.

PS Elohim: *The Word of Victory is this*:

PS El: *Surround yourself with that which you find beautiful*. *Expand your senses*.

PS Elohim: *The Word of Beauty is this*: *Know your Self and to your Self be true*. *The Word of Justice is this*:

PSS Sophia: *Seek to understand the nature of True Power*.

PS Elohim: *The Word of Mercy is this*:

PS Christos: *Be responsible and help one another*.

PS Elohim: *The Word of Understanding is this*:

PSS Asherah: *You are Divine... and so is everyone else*.

PS Elohim: *The Word of Wisdom is this*:

PS El: *Ask and you shall be answered*.

PS Elohim: *The Word of the Crown is this*: *Seek to grow toward the Divine Unity*. *These then are the ten fruits of the Tree of Life*; *read these Commandments only in your hearts*.

Thank Offering and Closing

HPS and HP move to Altar of Burnt Offering. Assistant brings tray with assembled offerings on it and sets it down on the altar (or on the floor if there is no room on altar). Coal is kindled in the brazier.

HPS: *We now close this Temple of Equilibration*. (*Praying*) *We thank Thee*, *Yahweh Elohim*, *Yahweh of the Gods and Goddesses*, *the Face of the Divine*, *Who Liveth in the Light Beyond the Abyss*. *We make offering unto Thee*.

HP: (*Takes up wool and waves it in the air*). *Thou, O Yahweh Elohim*, *art the Ram of the Flock*, *perfect in Thy strength*. (*Burn a bit of wool on coal*).

HPS: (*Takes up grain and waves it*). *Thou*, *O Yahweh Elohim*, *art the Grain of the Field*, *which shows forth the Cycle of Life and Death*. (*Burn a bit of grain on coal*).

HP: (*Takes up grapes and waves them*). *Thou*, *O Yahweh Elohim*, *art the Fruit of the Vine*, *Divine Intoxicant*. (*Burn a bit of the grape juice on coal*).

HPS: (*Takes up oil and waves it*). *Thou*, *O Yahweh Elohim art the Sweet Oil of the Olive*, *Illuminating the Darkness*. (*Burn a bit of the oil on coal*).

HP & HPS: (*Both prick their fingers so that a drop of blood forms*. *They hold their hands in the air and wave them*). *Thou*, *O Yahweh Elohim*, *art the Blood of our Bodies*, *the Living Waters upon whom Thou didst move in the Beginning*. (*Burn drops of blood on coal*).

> ***HPS***: *By these things art Thou the Sustenance of our bodies. By Thy Light art Thou the Sustenance of our Souls.*
>
> ***HP***: *Thou art the One Who Showeth Forth the Mother, the Father and the Unity Beyond Them. We have been blessed by Thy Presence. We thank Thee, O Yahweh Elohim.*

High Priest and Priestess and PS of Yahweh Elohim enter Holy of Holies; HP beside asherah, HPS beside altar, PS of Yahweh Elohim between them. Other PSs and PSSs also return to Holy of Holies and form circle around them; PS El in the South, PSS Asherah in West, PSS Sophia in North, PS Christos in East.

> ***HPS***: (*Makes banishing hexagram of Saturn, sigil of Yahweh Elohim* [*or symbol of Saturn*], *and aleph over altar and asherah in Holy of Holies and vibrates*). *YHVH Elohim. Ararita. Aleph.*

PS Yahweh Elohim releases Deityform from self with aid of HPS & HP. He returns to station.

> ***HP***: *In the Name of Unity, Eheieh, let the Priests and Priestesses now release from themselves the forms of God the Father, God the Mother, God the Son and God the Daughter.*
>
> ***PSS Sophia***: *Holy Sophia, Mother of our Souls, Bride of our Spirits, Thee we thank. Daughter of Infinite Light, Merciful One. She Who eternally renews Herself, pouring Herself forth from the beginning of the world. Holy Sophia, I now release Thee from myself with gratitude for Thy Presence.* (*She releases Goddessform, places her implement on altar and returns to station*).
>
> ***PS Christos***: *Sacrificed God, Son of the Mother, Son of the Father, Thee we thank. Living and Dying God, Born One, Son of Humanity, Teacher. Thou art the mediator between Heaven and Earth. Jesus Christos, I now release Thee from myself with gratitude for Thy Presence.* (*He releases Godform, places his implement on altar and returns to station*).

PSS Asherah: *Lady Mother*, *Asherah of the Sea*, *Thee we thank. O Progenitrix of the Gods*, *Creator of All. Thou art indeed the Light of Heaven and Earth. Asherah Whose Name is My Lady*, *I now release Thee from myself with gratitude for Thy Presence*. (*She releases Goddess-form*, *places her implement on altar and returns to station*).

PS El: *Father El*, *the Compassionate*, *the Kindly One*, *Thee we thank. Bull El*, *Father of All*, *Wisdom with everlasting life is Thy portion. El of the Sources*, *I now release Thee from myself with gratitude for Thy Presence*. (*He releases Godform places his implement on altar and returns to station*).

HP: *We now open the House of God.*

Beginning at her station, PSS Sophia reverse circumambulates Temple saying:

PSS Sophia: *In the letter Heh*, *I open the Temple*.

Beginning at his station, PS Christos reverse circumambulates Temple saying:

PS Christos: *In the letter Vav*, *I open the Temple*.

Beginning at her station, PSS Asherah reverse circumambulates Temple saying:

PSS Asherah: *In the letter Heh*, *I open the Temple*.

Beginning at his station, PS El reverse circumambulates Ternple saying:

PS El: *In the letter Yod*, *I open the Temple*.

All return to stations if not already there.

High Priestess: *Tonight we have invoked balance into the energy of the Godform which has been known as Jehovah. We pray that this balanced energy may enter the world in peace. We pray that this balanced energy may help bring about the recognition and re-emergence of the Goddess in our world. We pray that with the return of the*

Power of the Feminine Deity, the energy of the God may also be freed to be more tolerant and just. We pray also that all those who have been hurt by the unbalanced power of Jehovah shall find healing through the balanced power of Yahweh Elohim. So mote it be. Amen.

All: *Amen.*

All exit temple as they entered.

ABOUT THE AUTHOR

Morgan Isidora Forrest has been a practitioner of the Golden Dawn system of Magic for more than ten years. She is an accomplished ritualist who, with her personal and magical partner, Adam Forrest, teaches *The Art of Ritual*, a workshop series which helps participants enhance their ritual abilities. In addition to her Golden Dawn and Hermetic work, Isidora is a leader in the Portland, Oregon Neo-Pagan community. She has served the Goddess Isis as Her Priestess for more than seven years. She also serves Phoebus Apollo as His Pythia at "new Delphi". Isidora has authored many dozens of Neo-Pagan, Hermetic, and Isiac rituals, has contributed material to Chic and Tabatha Cicero's *Secrets of a Golden Dawn Temple*, and is currently writing her first book, *The Book of Isis*. In non-magical life, Isidora is a freelance commercial writer and an artist.

שבילים בהירים
Shebilim Bahirim
(The Bright Paths)

Mitch and Gail Henson

Perhaps the most important tool that the Western Ceremonial Magician has at his disposal is the Hebrew Qabalah. In the context of his work it provides the ultimate in reference material, it identifies and systematically catalogs all universal relationships, and, above all, it defines the terms of Magic as a means whereby the ritualist is able to explore the various layers of his own subconscious. Just as important, the Qabalah exemplifies our relationship with Deity.

It should be remembered that there is no real distinction or, for that matter, separation between the Qabalah and Ceremonial Magic in the tradition as exercised by the Hermetic Order of the Golden Dawn. With this fact firmly understood, one can define the Qabalah as a symbolic system of subjective knowledge that constitutes a very precise tool for the corroboration of the efficiency of ritual. It is the symbology reflected in this ancient and venerable Jewish tradition that the Hermeticist utilizes in his Magical workings to check and balance the final results, as well as the mechanics, of his ritual.

While Qabalah can be seen as both a subjective and objective view of the universe, Magic can be defined as an active expression of the imagination and the actual mechanics toward universal knowledge. This definition reduces Magic to its simplest component—stripping away the more elaborate aspects as formulated by such luminaries as Aleister Crowley, Dion Fortune and Donald Michael Kraig.

The Magical intention is mediated through the art of *creative visualization* and held in the mind's eye in order to promote an active response. This simplified but inclusive definition of Magic does not replace the more time-honored thoughts of the above named experts. It is merely meant to relate it to the fine art of creative visualization along a well-defined link with the Qabalah.

Most Magicians are familiar with the active paths on the Tree of Life. Few seem to bother exploring the receptive or passive spheres. This is too bad, because meditation on the individual Sephiroth from Malkuth to Tiphareth can yield many useful gems of information.

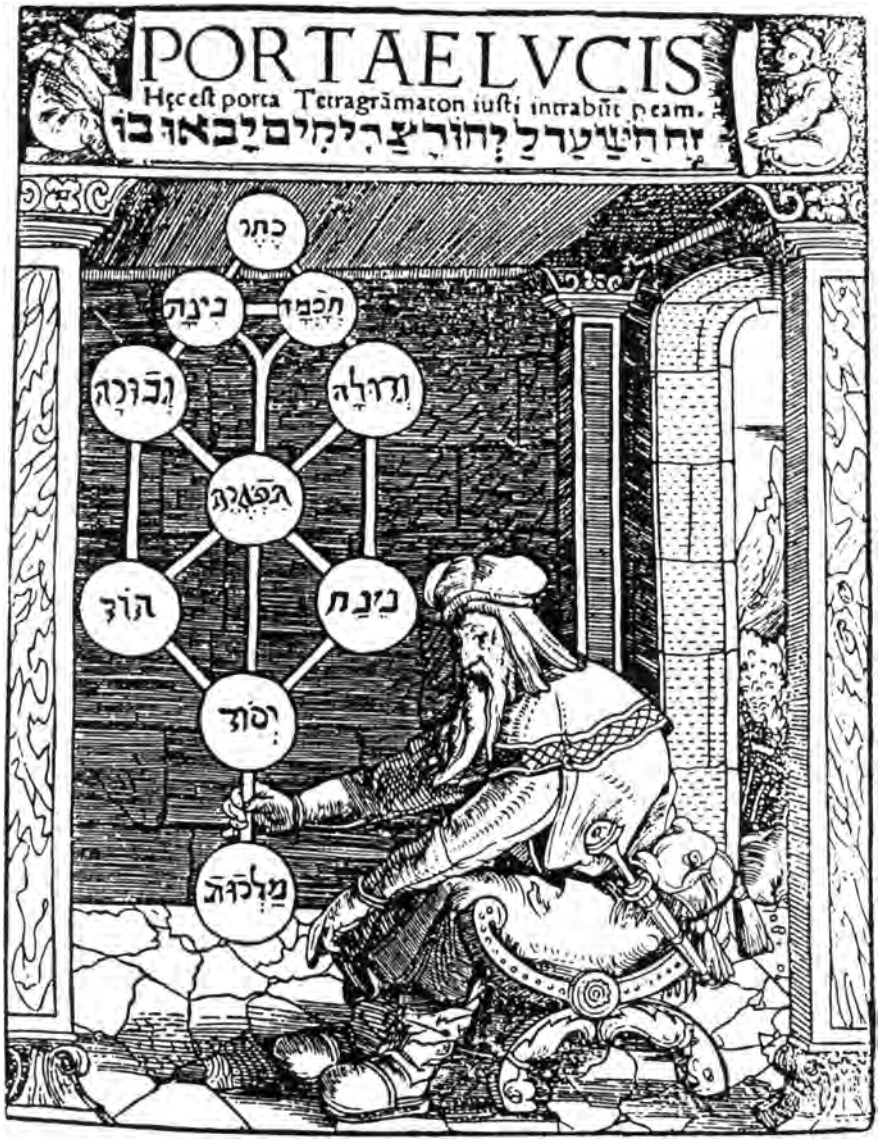
The focus of this article is to advise the reader how it might be possible to use some basic tenets of Qabalah to provide complete access to the Tree of Life. Though it might seem we are heading in a round-a-bout fashion to reach our goal, we feel it is necessary to provide information that would help the reader to create more realistic forms for meditation on the Sephiroth.

For the budding Ceremonial Magician, we feel that it is imperative that one explore the spheres and the paths on the Tree of Life before embarking on any form of evocation. One needs to be fully cognizant of the symbols of Magic before one can be expected to entreat of the Angels and their kith and kin. For the very name *Magician* implies a mastery of the planes. One cannot be a master until one has fully explored and taken complete stock of the alternate planes and subtle worlds one expects to command.

Creative Visualization

There is no mystery to the practice of *visualization*. We do it daily when our minds momentarily wander in daydream activity, and nightly when we sleep. The art of creative visualization is somewhat harder to accomplish, for that is the practice of *controlled* daydreaming.

There is a series of exercises that will help promote the type of visualization presented in this article. These are accomplished by sitting in a comfortable position, closing your eyes, and breathing rhythmically. (Rhythmic breathing will be explained more fully a little later). See, in your mind's eye, a flat geometric object. A circle, a square or a triangle will do equally well. Picture the object, hold it steady within your mind. When you have been able to hold it firmly for three minutes, add dimension to it. If it is a square, add a side and the top. Hold it steady for one minute. After you are able to hold it firmly for a full minute congratulate yourself. You have made a great deal of progress. Now it is time to add color to each side. Begin with one solid basic color. Do not let it waver. After you have become proficient, color the object with multiple hues. One color for each side.



The Sephirotic Tree and the Qabalist

Next, make the object move. If it is a ball, make it spin; if a square, cause it to rotate, and so on.

When you have accomplished this art, create two objects simultaneously. Move them around each other. Work at it. With practice you will be able to do it.

Now go for living objects. Start with plants and small animals and work your way to more complex creatures until you can visualize both humans and Angels.

The exercise we have just discussed is a fairly advanced piece of work. If you find it takes a lot of time to do this work, (and it will) do not wait until you have become proficient to follow the sphere-working developed later in this article. Practice it anyway. Work on this exercise until you have mastered it, but continue to follow the program we have outlined in this article.

Telesmatic Imaging

The Adepts of the Golden Dawn developed an important system of creative visualization. Within their system they employed the forms of Angelic beings for purposes of evocation. Such a process (i.e., one involving the visualization of anthropomorphic forms) is called *telesmatic imaging*. By visualizing the Hebrew alphabet in a similar manner, one can build up images of the Archangels, Angels, the Choirs of Angels, and so forth.

The theory is based on the assumption that all of reality is contained within the Yetziratic world. After an idea has appropriated its Yetziratic form, the next step is manifestation in the physical world. It should be noted at this point that an idea and its form do, in point of fact, exist as a reality that is separate from its physical manifestation. These are the assumptions upon which the concept of telesmatic imaging is based.

It should be emphasized that this process of telesmatic imaging will provide the Magician with a more complete identification of the Deities and Angelic hierarchies associated with the Sephiroth during meditations known as *sphere-workings*. An alternate name, coined by the Golden Dawn is *skrying in the spirit vision*. The use of this system should become a part of the Magician's daily curriculum. This applies to the most basic ritual, as well as the most complex.

When the Initiate is introduced to the Golden Dawn system of Magic, the first "Ritual" to which he or she is introduced will be the *Lesser Banishing Ritual of the Pentagram*. However, very little is explained about the theoretical basis of its construction.

It is not necessary or desirable to use telesmatic construction to analyze the Divine names of God since they exist in Atziluth, the highest expression of the four Qabalistic worlds. These names are therefore without form. It is only man's need to create God in his own image that causes him to anthropomorphize Deity. In *The Golden Dawn* edited by Israel Regardie, the section on telesmatic images uses the name of *Adonai ha-Aretz* to build a telesmatic form. It is our opinion that one cannot create an anthropomorphic representation of Deity within the structure granted to us by the Hebrew Qabalah. The example is inappropriate and should be considered only as an example. On the other hand it is perfectly acceptable to visualize Deity in Hebrew letters without attaching any of the physical attributions listed by the Golden Dawn.

The first name that one projects, while performing the LBRP, is the Tetragrammaton; *YHVH,* the unpronounceable divine name. The second, *Adonai,* is the Hebrew word for "Lord". The third, *Eheieh*, "I am", is the divine name in Kether, while the fourth is the notariqon AGLA (*A*teh *G*ebor *O*lahm *A*donai) or "Thou art mighty unto the ages, O Lord". Regardie suggests that these names be visualized in fiery Hebrew letters. Because these are names given to Deity in varying aspects and are of the formless world of Atziluth they should be visualized as a telesmatic image *without* the anthropomorphic characteristics one might attribute to the lesser angelic entities. For example the name of Tetragrammaton (יהוה) and the name Eheieh (אהיה) would appear to the Magician thus:

YHVH

EHEIEH

The same method can be used for *AGLA* and *Adonai*, as well as the rest of the Divine Atziluthic names of the Sephiroth.

Next the Magician calls the four Archangels of the quarters. Telesmatic images can be built from these with a great deal of effect. Usually the student will visualize a personal conceptualization of the beings invoked. Without constructing the images, *Raphael* might only be seen wearing a yellow robe and given the Element of Air, as recommended by Kraig and other authors, while *Gabriel* would be seen wearing blue and representing the Element of Water. Beyond these half faded images little else is usually perceived by the ritualist.

A Note on the Hierarchies

There seems to be a common error committed by practicing Magicians. The modern Ritualist, working in the Western Magical Tradition, works within a system that *borrows* heavily from the Hebraic Qabalah. It is the Magician's responsibility to adhere to this system without embellishing or misunderstanding the tradition wherein he or she works. Keep in mind that the Angelic beings that are called upon by the Magician exist as either Sephirotic, Planetary or Elemental influences. Remember that they range within the blueprint of the Four Worlds. In the section of *The Complete Golden Dawn System of Magic* (Falcon Press, 1984) entitled "Concerning the Hierarchies" Israel Regardie discusses the variant nature of the beings grouped within those classifications.

In our analysis of the Lesser Banishing Ritual of the Pentagram, the nature of the Archangels are wholly Elemental. They should not be confused with the Archangels of the Sephiroth, nor should they be confused with the Archangels of the Planets. As Regardie points out the intelligent beings associated with the Sephiroth, the Planets and the Elements are separate and should not be confused with one another. For example the Sephirotic Archangel in Tiphareth is Raphael and the Archangel that rules the Element of Air have the same name. They are not the same entity. The Sephirotic Archangel of Netzach is Haniel, not Auriel, as would be the case if there were no defined difference in the Hierarchies.

Telesmatic Attributions

א ALEPH: Spiritual. Wings generally, epicene, rather male than female, rather thin type.

ב BETH: Active and slight. Male.

ג GIMEL: Grey, beautiful yet changeful. Feminine, rather full face and body.

ד DALETH: Very beautiful and attractive. Feminine. Rather full face and body.

ה HEH: Fierce, strong, rather fiery; feminine.

ו VAU: Steady and strong. Rather heavy and clumsy, masculine.

ו ZAYIN: Thin, intelligent, masculine.

ח CHETH: Full face, not much expression, feminine.

ט TETH: Rather strong and fiery. Feminine.

YOD: Very white and rather delicate. Feminine.

כ KAPH: Big and strong, masculine.

ל LAMED: Well-proportioned; feminine.

מ MEM: Reflective, dream-like; epicene, but female rather than male.

נ NUN: Square determined face, masculine, rather dark.

ם SAMEKH: Thin rather expressive face; masculine.

ע AYIN: Rather mechanical, masculine.

פ PEH: Fierce, strong, resolute, feminine.

ץ TZADDI: Thoughtful, intellectual, feminine.

ק QOPH: Rather full face, masculine.

ר RESH: Proud and dominant, masculine.

ש SHIN: Fierce, active, epicene, rather male than female.

ת TAU: Dark, grey, epicene; male rather than female.

Please note that these genders are only given as a convenient guide only. For a more complete guide to the telesmatic correspondences I refer the reader to Bill Whitecombs' *The Magicians Companion* (Llewellyn, 1992).

The Use of the Sacred Alphabet and Other Symbols

In the following analysis it is imperative that the Angels to which we refer are the Angels of the Quarters and not the Sephirotic Archangels of the same name. The Sephirotic symbols are not used when visualizing the Archangels of the quarters in the LBRP.

The Archangels of the quarters should be visualized even as their names are breathed in and cast forth in the following exhalation. The visualization should be maintained even in the body.

Using the table shown on page 353, the form of an Archangel can be fleshed out, producing an anthropomorphic appearance that is consistent with the character or spiritual nature implied by the sum of those qualities associated with the letters comprising its name.

For example, the name *Raphael* is not just "the healing of God", it also takes on a specific form. The letters of the name, in Hebrew, are arranged in the form of a cross.

Raphael

The letter *Resh* (ר) becomes the head of the Archangel. The letter *Peh* (פ) becomes the upper body and torso. The letter *Aleph* (א) and *Lamed* (ל) form a suffix indicating spirituality and wings.

The form of Raphael is of a strong, winged, harmonious being of light. Through the *law of correspondences* we can add some detail. He resides in the East and his Element is Air. He is seen wearing a yellow robe. His Magical weapons include the air dagger and the fan.

In the same manner we can build an image of *Gabriel*. As with Raphael we form the Hebrew letters into a cross.

Gabriel

The letter *Gimel* (ג) produces a full face. The letter *Beth* (כ) tells us that the Archangel has a slight, but very sinewy body. The letter *Yod* (י) adds a very white, pale coloring and a mood of sadness. As with Raphael the *Aleph Lamed* (אל) suffix denotes spirituality and wings. *Gabriel* can be perceived as a winged spiritual being with a pale full face, a slight build, but very sinewy. She seems to radiate a sense of sadness. Through correspondence she is associated with the West and the Element of Water. Her color is blue and her Magical weapons include the Cup. Her name in English means "the Strength of God", and is more than likely derived from the Hebrew *Gibor* (though Malcolm Godwin in *Angels*, *An Endangered Species* argues for the Sumerian root GBR suggesting "governor").

Michael is also set up in the form of a cross, and defined in terms of appearance. The first letter *Mem* (מ) gives no facial type. The next letter Yod (י) gives the Archangel a slight (but not weak) body type. Again, as with Gabriel, his countenance is one of sadness. The letter *Kaph* (כ) indicates that though he is slight of body he is very large and very strong. The suffix maintains the characteristic of spirituality and wings. His direction is the South and he is associated with the Element of Fire. His color is red.

The final Archangel of the quarters is *Auriel* (sometimes called *Uriah*). Following the above examples His facial type, derived from the letter *Aleph* (א), is thin. The next letter *Vau* (ו) gives him a heavy, almost clumsy body type. The Letter *Resh* (ר) describes a general physique of one that is strong and vital, proud and majestic. The letter *Yod* (י) indicates a pale coloring and an air of sadness. As with the other Archangels the suffix

denotes that he is winged and of a spiritual nature. He is associated with the North and the Element of Earth.

As long as the Sephirotic or Planetary correspondences conform to the Elemental attributions, it is perfectly acceptable to include those symbols when building a telesmatic form.

Thus far we have a strong indication of the general appearance of the Archangels and some of their attributes by correspondence. What is lacking are the primary functions of these beings. By using *Tarot attributions*, the names of the entities spelled in full, and any other convenient system of symbols, we can develop an idea of their actual functions. We know what they look like, but have very little idea of what they do. The only possible exception to this is Raphael, since his function is literally contained within his name. An analysis of the name of Raphael gives us no further information, though it does confirm that his name can yield as much through attribution as it does through its literal Hebrew meaning.

Resh (ר) = Head = The Sun
Peh (פ) = Mouth = The Tower
Aleph (א) = Ox = The Fool
Lamed (ל) = Ox goad = Justice

Raphael is the Archangel of the East and stands in Tiphareth. The Planet associated with Tiphareth is the Sun. Of course the letter *Resh* (ר) is attributed to the Tarot card of The Sun. The letter *Peh* (פ) is associated with The Tower card. It usually refers to the fact that something must be destroyed to be fully rebuilt. To rebuild is part of the healing process, hence "the healing of God".

In a like manner we may analyze the names of Michael and Aurial to produce some idea of their respective functions.

Awareness of the appearance and functions of the Angelic hierarchies can be a tremendous aid in pathworkings and meditations. Refer to the charts at the end of this article for a complete list of the Elemental Angels, the Sephirotic Angels and the Planetary Angels.

Sphere-working Meditations

Before we introduce the following sphere-working we would like to suggest that you make a tape of this meditation so that you will not be distracted by trying to read the text while at

the same time trying to visualize the variety of symbols in our presentation.

At a recent Golden Dawn temple meeting, the idea that a guided meditation was a form of mind control came up in the conversation. I fully concur that this is often the case, because the symbols used are oftentimes those with which the writer is familiar and comfortable with. The tendency is to lead the path-worker along the *writer's* vision as opposed to that of the path-worker's. If some of our readers do not feel comfortable with the symbology given here, then the correspondences for this sphere-working should be studied, and more accommodating symbols can be substituted. By the same token if readers do not care for the language, they may feel free to follow our lead and write their own guided sphere-working.

The type of guided meditation presented in this article is a short sphere-working. Unlike a pathworking, a sphere-working implies that the meditator is not traveling from Sephirah to Sephirah. He is simply being presented with a series of images contained *within a* particular Sephirah. The guide can include as few or as many images as he or she might deem appropriate.

One of the oldest mystical texts of the Jewish Qabalah is *The Greater Hekhalot*, dating from the 1st Century (CE). The book describes a series of meditations where the Divine Names of God are repeated 112 times. It was through these meditations that Hebrew visionaries could ascend a number of mystical chambers and finally descend the Middle Pillar on the Tree of Life (or the *Otz Chiam*). They made this descent in a spiritual vehicle of their own devising called the *Merkaba*, a Hebrew word meaning "chariot".

The early Hebrew Merkaba riders trained themselves in the art of obtaining a heightened sense awareness before they were able to use the Merkaba. This was done, according to Aryeh Kaplan, through years of intensive meditation and mantra breathing until the Hebrew chariot riders reached a mental state which was aligned with Kether. At this point they rode from Kether down the Middle Pillar of the *Otz Chiam* to Malkuth. Profound, though it was, the Hebrew mystics found themselves at a spiritually deadly disadvantage. By linking their very beings with the Macrocosm and exalting their states of consciousness through intensive years of training, they had to absolve themselves of their personal microcosmic state. As a result, while they descended the central pillar they found them-

selves constantly confronted and challenged by the Angelic hierarchies. To prove their holiness and their right to pass the Angels of the Chambers, the chariot riders had to name and appeal to each of the celestial beings in turn. If the riders were unable to do this they were forcibly expelled from the Chamber. (There were nine Angelic guardians for each Chamber). The challenges were always met with suspicion and fraught with a Geburic violence, so that it was quite possible that some of the mystics met the Angel *Azrael* and were further cut off from the Most High in their quest for spiritual knowledge.

In the Western Magical Tradition, an easier and much safer technique is available to us. It has become apparent from some spiritual researchers that the Most High can be called to give freely of the Light of Creation. The ancient and accepted notion that one must make oneself Holy by constant fasting and meditation is no longer (nor ever was) the only method to achieve a oneness with *Adonai*. The indwelling spirit of God and Goddess can be called at will. By the use of the Golden Dawn's Middle Pillar exercise, and creative visualization aided by telesmatic imaging, one can access a wealth of spiritual knowledge through the Sephiroth.

The following exercise is meant to allow one to have access to the Tree of Life through the sphere of Malkuth. This is presented with the express purpose of allowing the reader to take the material thus far given, and utilize his or her full powers of visualization and telesmatic imaging. Space limitations do not allow us to provide a complete series of sphere-workings, though the possibilities of presenting the comprehensive text in a future book are under consideration.

Preliminary Work

Begin with the Lesser Banishing Ritual of the Pentagram. Follow it with the Middle Pillar exercise. Then perform the fourfold breath as taught in the First Knowledge lecture in the Outer Order of the Golden Dawn:

1. Empty the lungs and remain thus while counting 4.
2 Inhale, counting 4 so that you feel filled with breath to the throat.

3. Hold this breath while counting 4.
4. Exhale, counting 4 till the lungs are empty.

Continue the fourfold breath until you feel relaxed, and comfortable and still.

Imagine that you are standing in your temple, facing West. On your right you perceive the Black Pillar of Severity. On your left is the White Pillar of Mercy. You stand in the center on the Middle Pillar.

Visualize a brilliant white scintillating light far above your head. Imagine the light as the ultimate purity of the LVX from the Ain Soph Aur. Its brightness is that of the Divine Light to the Sun, as the Sun is to a candle flame. After a few minutes of silent meditation coupled with the fourfold breath, the light descends to coalesce at the top of your forehead, forming a sphere about the size of a dinner plate. Intone the Divine Name, *Eheieh* (אהיה). Do not just vibrate it, but let the Divine name come from your diaphragm rushing forth in an explosive wave of energy that makes you feel as if the entire universe is mirrored within your breath. As a microcosm of the universal Macrocosm you are activating the divine energy of Kether through the universal name "I am".

After several vibrations draw the light down to your Daath (דעת) center at the throat, or more properly at the nape of the neck. As before, intone the Divine Name, *YHVH Elohim* (יהוה אלהים).

Follow the same pattern through your heart or Tiphareth center and vibrate the Name *YHVH Eloah Ve-Daath* (ודקת יהוה אלוה).

Bring the LVX to your groin at Yesod and vibrate *Shaddai El Chai* (שדי אלחי).

Finally drawn the light to your feet (your Malkuth center) and vibrate the name *Adonai ha-Aretz* (אדני הארץ).

Ordinarily you would create a cocoon of light around your physical body and end the exercise by centering the light in your Tiphareth center. In this exercise you center in Malkuth. Instead of the exercise ending it is just beginning as you will see. Normally, the exercise would end here. But in this case, the work has only just begun.

A SPHERE-WORKING OF MALKUTH

The light settles in your Malkuth center. You listen to a whispering wind and open your astral eyes. The sun radiates from the sky's zenith. The heat touches, caresses and envelops your body. As you focus, you note that you are sitting on a grassy knoll. The wind plays gently over the tall, unruly blades of grass. The smell of chlorophyll permeates and tickles your sense of smell. The sound of birds is heard in the distance. You are at peace. Your back leans against a large oak tree. Where you sit there is an opening in the leaves and branches, which permits you to feel the heat of the sun. You are sitting in a dense forest; though you note that the trees are not so thick as to impede visibility.

You stand and stretch muscles sore from sitting so long in meditation. As you take stock of your surroundings, you notice a rocky ridge not more than a thousand feet in the distance. Inset into the face of the ridge is the entrance to a cave. You hear a rustling noise. The sound seems to come from behind the Oak tree. You walk the perimeter of the tree but see nothing to indicate where the sound may have emanated. You get an uneasy feeling in your gut. You begin to think that perhaps some things are best left alone, but are immediately embarrassed by the thought.

You walk a little way, toward the ridge in order to get a clearer impression of the cavern's mouth. You hear the rustling noise once more and turn to examine your surroundings. For some undefined reason you begin to feel as if you are being watched. You move toward the ridge at a fast pace. As your feet touch the ground, the feeling increases and you become alarmed. Perhaps it is just the wind against the branches of the mighty oak. You shrug and continue your journey. You will your mind to be at ease and take in the beauty of your surroundings. The sky above your head is a clear crisp blue, and the temperature is very warm. No clouds are in sight. The sun is radiant and bright. A line of mountains encircles the forested hill. For all the majestic and rustic beauty, you cannot shake the foreboding in your gut. As you move closer to the ridge, this sense grows stronger until you feel that it is impossible to ignore. Suddenly you sense some movement out of the corner of your eye. You stop to consider your position.

You begin a brisk pace while enjoying the beauty of the environment. The original oppressive feeling is gone and you have not

a care in the world. Suddenly you hear a scraping sound behind you. You turn to investigate. Nothing. The sense of well-being is still with you as you turn back toward your intended goal. You hear a thud. It sounds like a solid object striking the earth. You begin to whirl around, when rough hands clamp onto your arms. You are held in a vice-like grip. Something is thrown over your head, cutting off the light of day.

The cloth over your head is a hoodwink. You struggle against the grip of your captors. A sick feeling sinks to your stomach and you taste bile. You are forced to march blindly. The sun beats down on your shoulders and sweat pours from you arm pits. The hoodwink is stifling, and you are finding it difficult to breathe. You gasp for air and begin to feel light headed. The forced march seems interminable. Then the sun at your back is replaced by a cool feeling of shade. The sounds of many feet echo against stone. You know that you have just entered the cave set against the ridge that you contemplated exploring just moments ago. You are puzzled that you are being forced to enter that cave. It was your intended destination, so why are you being brought this way, as if it was against your will.

As suddenly as your forced march began you are forced to halt. Rude fingers bite into your shoulder blades and you are pushed to the ground. The hoodwink is removed. You see that you are in a tunnel.

Before you stands an ugly little man wearing a misshapen crown, studded with all manner of gemstones. Under the crown is a mop of unruly red hair, topping a face that is lined with many years of iron-fisted rule. His twisted mouth sneers and he gives you a penetrating look. As he speaks, you note that his words come slowly and clearly, “Why do you seek to enter the Kingdom without permission of Ghob? No one affronts Ghob, the King of the Gnomes. You seek to enter my realm of your own free will. That you cannot do. It is my will that rules. I am a King and will not tolerate you. This is my world. I am wealthy beyond imagining, but I offer you none of my gold and my diamonds. I am the King and resent your presence”.

Around you titter the Gnome-King’s minions. As you seek a reply, Ghob raises a callused hand and you decide it is not yet time for you to speak.

You note the richness of your surroundings. The glitter of precious stones and the sparkling gold-veined tunnel walls. The encrusted gold and diamonds in the walls of the tunnel attract

your attention. (O but for the wealth you have never been able to obtain, the time it takes to accomplish the Great Work would be yours!)

"O mortal being! Thou hast no place here among us. This is the Kingdom of the dead. There is great danger within the Kingdom and I will fortify that danger. You will die at the hands of the Gnomes. For I am Ghob and I have spoken!"

With that final doomed proclamation the Gnome-King gestures to his fellow Gnomes a sign that is all too apparent. Suddenly a blinding light breaks from behind Ghob and he throws up his hands to shield light-sensitive eyes.

From the light you hear a voice. Words begin to rumble and vibrate around you. The words are of such depth that it is difficult at first for you to make them out. As your ears become attuned to the rumble the words begin to make sense.

Let the immortal Depth of thy soul be predominant;
but all thy eyes
Extend upward.
Stoop not down to the dark World,
Beneath which continually lies a faithless Depth,
and Hades, *Dark all over*,
squalid, *delighting in images, unintelligible*,
Precipititious, *craggy*, *a Depth*; *always Rolling*,
Always espousing an opacous, *idle-breathless Body*,
And the Light-hating World,
and the winding currents,
By which many things are swallowed up.

As the enigmatic voice trails off, echoing against the interior walls, a vague recognition stirs within the dark environs of your mind. You realize that these are the lines from which the invocation of the Earth Tablet used in the Watchtower ritual is adapted.

> *Stoop not down into the darkly splendid world wherein continually lieth a faceless depth*, *and Hades wrapped in gloom*, *delighting in unintelligible images*, *precipitous, winding—a black ever-rolling Abyss*, *ever espousing a body*, *unluminous*, *formless and void*.

As the rumble of words recedes, the Gnomes cower before the light. You make out the image of a potent being. The image is too bright to be distinct. You note that the being is an Angel,

but are unable to make out any specific features except that it is winged and of great power.

The Gnomes are quick to leave, and soon you are alone with the being of light. As you begin to express your thanks, the Angel raises his hands in a gesture indicating silence. In his hand he holds up an emblem and indicates that you should take it from him. To this you comply.

Before you can examine the emblem, your eyelids become so heavy you can no longer keep them open. Soon you pass from waking to sleep.

When you come to, you find you are sitting in a large chamber of ten sides. In your hand is a cross in the shape of a swastika. You recognize it as the Hermetic Cross used in the Zelator Grade of the Golden Dawn. It is divided up into several small squares on each arm. Each square is defined by a different color. On each of those squares is inscribed an Astrological sign.

You look around the large chamber. The appearance of the walls make the room seem like a huge cavern carved from the very bowels of the Earth. The walls extend upwards until the eye can no longer see them as they meld with the pitch blackness above. The cavern is dimly lit.

In front of you is a double-cubed altar representing the Magical universe. The altar is pitch black, though you note that engraved on all sides of it is the Hebrew letter *Tau* (ת).

On either side of the altar is a brazier. Thick odiferious smoke fills the air with Dittany of Crete.

You center yourself. Filling your lungs to their capacity, you vibrate the Divine Name of this sphere, "*Adonai ha-Aretz*".

Suddenly the dim and mighty chamber seems illuminated beyond its usual vague radiance. You see before you, suspended in space above the black cubical altar, the Letters (אדני הארץ). The fiery Hebrew letters are aligned in the form of a cross.

The letters begin to flash with a brilliant white light called the invoking whirl and the expanding whirl. The letters grow brighter. You know you are in the presence of Deity; that aspect of God known as the *Lord of the Earth*.

By the brilliant light of the Divine name, you perceive the glitter of many precious stones imbedded in the cavern walls and along the floor. You notice for the first time the heavy smell of rich loam and a scent of Rose. The stones shine. For some unknown reason most, though not all of the stones, appear to be rock salt and quartz.

Adonai ha-Aretz

The brilliant light of the Name begins to fade and you find yourself confronted by the Archangel *Sandalphon*. Her title of "the tallest angel" is no mere appellation, for her stature is one which inspires awe. You hold out, for her inspection, the Admission Badge of the Grade of Zelator in the Hermetic Order of the Golden Dawn. It is the Hermetic Cross you found when you awoke; given to you by the Guardian Angel. The colors citrine, olive, russet and black seem to radiate from the Archangel—bathing the entire cavern in a dusky glow. Sandalphon is the Archangel of the Planet Earth contained in the sphere of Malkuth, as Auriel is the Archangel of the Element of Earth. Being the Polar essence of Malkuth, she is the sister of Metatron the Great Archangel of Kether, "As above, so below".

She towers above you, holding a crook or goad in her right hand and states, "Child, I am the Empress who would guide thee through the Gates of Death. If thou knowest the password of this Grade, I demand it of thee now, or I cannot allow thee to stay among us".

You state the Password of the Sphere, "*Nun Heh*".

She acknowledges that you are a legitimate student of the mysteries but adds, "I perceive that thou are not ready for the long journey". You feel disappointment, but are reassured when she tells you the long journey refers to a death of the body.

You hear a lowing sound and turn to look upon the countenance of a large bull. The animal turns its horned visage to the left and the right. Its baleful eyes, flecked with red, turn and stare right through you. It shakes its horns and begins to stamp its hoofed front legs. It points a horn toward you and gets ready to charge. As you prepare to run, the bull is gone. In its place is a young girl, who has not yet reached puberty. Her features contain the archetypal expressions of innocence. You stare in wonder at this child and feel a depth of emotion for the loss of purity

she must someday experience. As quickly as you conceive this emotion, the girl-child disappears only to be replaced by a mountain goat. The goat brays and stamps a hoofed foot. You note that his hind-quarters rest on a fish-like tail. It occurs to you that the goat, the virgin and the bull represent the Astrological triplicity of the Earth signs. As you come to this quick realization, a loud explosion deafens you. You note the passing of Capricornis and look up to see winged beings wrapped in flame. These are the *Ashim*, the "Souls of Fire". Like meteorites they plummet toward you, bisecting each other. They dart and flash around you, singing the praises of the Creator/Creatrix. As they slow their pace, you can see that they are luminous energetic beings composed of Fire and Ice. It has been said that they are the beautiful souls of just men and women. They whirl and sing of the mighty creation in which you are a participant. Their splendor is their reward for many lifetimes of unselfish devotion to the advancement of the human race.

Suddenly a crashing sound is heard reverberating through the cavern and the earth seems to fall partially away from underneath your feet. The Ashim vanish and you find yourself looking over a precipice. A wave of vertigo assails you and you begin to spin dizzily toward the edge. You catch and steady yourself. Below you see a vast, swirling river. As you watch the river recedes, becoming a forest. The forest explodes, becoming a city. The city rushes up from the bottom of the ravine and you find yourself engulfed. It is ancient, resplendent and Egyptian.

You are standing in a crowded marketplace. Street vendors competing to sell their wares gesture for you and those around you to come and inspect their merchandise. The noise is deafening. You hear the sounds of musical instruments and the cacophony of animal sounds far and near. A merchant grabs your arm and points at some silk material he has for sale. You remove his hand from your arm and walk away from his stall. You do not understand his language but are fully aware that he is cursing you. The smell of humanity is overpowering and you hurry to leave the streets of the Egyptian city as far behind you as possible. You rush through the streets, but are confused. The sounds of hucksters among the many stalls assail your senses. You begin to run through the crowded streets seeking a way out of the city. You turn down an alley only to confront more of the denizens of the streets. You slow your pace and take stock of your surroundings. You become aware that it is imperative that

you learn to be comfortable with the human species. As a human being you must face the reality of existence. It does not matter in the slightest whether it is the humanity of the present era or of some by-gone age.

As you make this connection you become comfortable and less confused by the surrounding ancient metropolis. Soon you come to the edge of the city. You are able to leave the teeming streets and the mass of people behind.

You find that the sun has descended beyond the horizon. The city is at your back. The night is clear and the desert is beginning to cool. To your right is a stone sphinx. You head in that direction. The sphinx grows in size and in splendor as you approach. Very soon you are gazing upward, examining its immense torso. This is no mere ruin, but the sphinx of a *new* age. You admire it and wonder at the years of labor that went into the construction of this magnificent stone edifice. Before your eyes the stone turns to flesh and you find the mythical animal not so mythical after all. Its gigantic body sits in the desert sand, upon vast lion's paws. Wings are folded on its back as it gazes into the distance with a human face. It turns its magnificent head to look at you. It speaks to you and advises you of its four established powers. It tells you that if you are to continue your mystical journey you need to be armed with the ability to *Know*, *to Will*, *to Dare and to keep Silent*.

As quickly as you grasp the living reality of the sphinx, it is gone and you are alone in the desert. The desert becomes a fertile valley. The valley gives way to mountains, and the mountains give way to a flat stretch of land not unlike the American mid-west. You gaze over this vast fertile area and experience the joy of creation.

The ground below your feet becomes a rich glade and flowers quickly spring up beneath your feet. To your right is a beautiful pagoda adorned with delicate oriental paintings and characters. Flowers wind and twist up the sides culminating in a spray of intricate design. You stand enchanted. It is the twilight of evening and as you stand, breathless, a rustle of fabric turns your attention to your right.

Before you stands the most gorgeous creature you have ever seen. The mythology of love associated with the heart is a sudden reality. For as you stand and look in heart-stopping anticipation, you feel a palpitation of such depth that you become concerned about your immediate health. The person

moves toward you. You cannot decide whether to move away from, or toward. With arms out stretched, the gorgeous creature comes forward. You back off, embarrassed by your lack of self-esteem. A desire rushes over you like a cresting wave and you step back. Your throat feels constricted. You desperately need to speak, but your lips refuse to move. What could you say that could possibly be worthy of the love you feel? As you gaze at the splendor of this vision, courage fills your soul and you step forward. A sudden doubt, a fear of rejection, and you take a step back. The agony that burns beneath your breast is heart-rending.

You make up your mind to brave rejection, for it would be better to show your infinite love and feel the pain of rejection than to wonder if that love would have been reciprocated.

You open your arms to take this willing partner against your chest. As you embrace you feel flowing, undulating flesh begin to change against your body. What was a beautiful lover has turned into a misshapen hell-spawn. A grotesque hermaphrodite, its engorged penis pushes against your belly and its paps are crushed against you. You shove it away from you in disgust. Quickly you trace the Earth Banishing Pentagram. You know that you are in the presence of Lilith, one of the Shells. Her tongue flicks, snakelike between cracked lips. She lets out a howl and vanishes.

The garden, pagoda, grassy glade and she-demon are gone to be replaced by the buildings of a large metropolitan city. You recognize the streets and skyline. It feels like summer. You are standing on a crowded sidewalk. Street vendors ply their trade, just as they did in the Egyptian city. You walk from one stall to the next. This is New York, a bustling city of opportunity. It crosses your mind that some of the merchandise is reasonably priced, not what one usually associates with this city. You cannot help but wonder at the drab reality of the city. You feel as if you are being cheated of a fantasy; the dream of the Sphere Work that you are currently pursuing. You are in a thick crowd of people. They walk hurriedly past, bent on their appointed tasks to get from one place to another as they jostle and crowd around you. A piece of jewelry catches your eye. You pick it up and examine the intricate workmanship of jade and silver. The huckster who obviously owns the stall tell you it's a rare piece of art imported from Tahiti. A person standing next says that he has never heard of Tahiti street in New York. The huckster says, "Yeah its over in the Bronx. Hey, Ya can't blame me for trying".

You travel from stall to stall. You examine wares and think about what this part of the Sphere Working has to do with what you are trying to accomplish.

After about half a block of walking and examining the sights along the sidewalk you come to a stall with a small Gypsy lady seated behind her table. She tells you that for a measly hundred dollars she will tell you the secret of your entire future. You shake your head and go on. You pass from stall to stall trying to puzzle out the meaning of this episode of your journey. Soon you find a table with a truck backed up to it. On the table is a video camcorder with a hundred dollar price tag attached to it. You inquire why the price is so cheap. The merchant tells you that it was a salvage job and the company took a loss. He is out here trying to recover some of it. You check your resources and discover a hundred dollar bill in your wallet. You say you will take it. The merchant starts to take a box from the truck. You stop him and ask if you could inspect the camcorder in the box. He says, "sure", and opens the box. The camcorder is fine as far as you can tell. You give him the hundred. He tells you he's going to make you a special deal and gives you twenty dollars change. As you get ready to leave, he takes the box and says he will tape it back up for you. You start to protest, but he has already taken the box into the truck.

As you walk away with your prize you have an uneasy feeling. After a while you stop and place the box in front of you. The box is full of bricks. You have just been ripped off. You hurry back to the truck. A wave of vertigo assails and you fall to the ground.

It occurs to you that what you are watching and experiencing is not some far flung meditation on some ill-defined astral plane, but the reality of existence. The sphere of Malkuth contains the physical world as the physical world contains Malkuth. You stand up and look around you.

As suddenly as the rush of images began, they cease. The cavern is as it was at the beginning of your meditation. You sense there is more. Much more. Once again the Altar rests in the center of the ten-sided cavern. The walls glitter with thousands of gemstones. You contemplate the symbols and learn the virtue of *discrimination.* Ultimately, discrimination is a synonym for skepticism. The best-trained Magicians must also be the greatest skeptics so as not to succumb to self-delusion. You contemplate the images of the Hell-Spawn and the rip-off and see that the intent of the images were one and the same. One

must never judge by appearances but always get to know the reality of everything you encounter. A deal that is too good to be true should always be tempered with common sense.

It has been said that the spiritual experience of Malkuth is the Knowledge and Conversation of the Holy Guardian Angel. The reality is that it is the *Vision* of the Knowledge and conversation of the HGA. This is represented in the sphere-working by your encounter with the Gnomes and the subsequent rescue by your Holy Guardian Angel. If you had experienced the mystical marriage, the Gnomes would never have taken you in the first place. The spiritual quest is encountered but never completed in this sphere, for it is a quest that one must ever look toward and find in the higher realms.

You take a few minutes to center yourself. Take several deep breaths. Listen to the quiet. Notice the stillness. Allow yourself to come out the meditation.

Agla Seal

Summary

The title of this article is a Hebrew phrase coined by the authors to described a very specific type of work. We were not satisfied with the terms, pathworking or sphere-working. We felt that they were nonspecific and left a somewhat obscure impression as to what kind of work was to be done. The Hebrew phrase, *Shebilim Bahirim* literally means the *Bright Paths*. This refers to the Sephiroth on the Tree of Life as being reflected containers of divinely manifested energy.

The method of sphere-working described in this article can be accomplished by the following steps:

1. The use of creative visualization.
2. The development of telesmatic Images.
3. The analysis of celestial names.
4. The use of the Lesser Banishing Ritual of the Pentagram.
5. The use of the Middle Pillar exercise.
6. The vibration of Divine Names.
7. Researching the paths and spheres on the Tree of Life by correspondence. Crowley's *777*, Whitcomb's *The Magician's Companion* and Knight's *A Practical Guide to Qabalistic Symbolism* should prove helpful.
8. Research the Grades of the Hermetic Order of the Golden Dawn. The rituals contain various words, steps, signs and badges. Do not use this material until you have researched it thoroughly. If the Golden Dawn is not your cup of tea, the words, signs and steps from other mystery schools will work just as well.

The Angelic Hierarchies

The following set of tables are presented here for the readers convenience. Before beginning the Sphere Work contained in this article it would be a good idea to fully research and analyze the Angelic and Deity names associated with the Sphere you want to work in. In this way you can paint, so to speak, your own picture of the beings evoked.

These tables are presented in Hebrew with English translation, but without a letter-to-letter transliteration. This is not a deliberate attempt to inconvenience the reader. It is our feeling that the reader who wishes to peruse the sphere-working meditations, as outlined in this article, will find the work more rewarding if he or she makes a concerted effort to learn some basics before exploring these paths. These basics include the ability to recognize and visualize the letters, to be able to perform the Lesser Banishing Ritual of the Pentagram, and vibrate Divine Names effectively.

SEPHIROTIC DIVINE NAMES

SEPHIRAH	*DIVINE NAME* (*Atziluth*)	*HEBREW*
1. Kether	Eheieh	אהיה
2. Chokmah	Yah	יה
3. Binah	YHVH Elohim	יהוה אלהים
4. Chesed	Al (or El)	אל
5. Geburah	Elohim Gibor	אלהים גבור
6. Tiphareth	YHVH Eloah ve-Daath	יהוה אלוה ודקת
7. Netzach	YHVH Tzabaoth	יהוה צבאות
8. Hod	Elohim Tzabaoth	אלהים צבאות
9. Yesod	Shaddai El Chai	שדי אלהי
10. Malkuth	Adonai ha-Aretz	אדני הארץ

SEPHIROTIC ARCHANGELS

SEPHIRAH	*ARCHANGEL NAME* (*Briah*)	*HEBREW*
1. Kether	Metatron	טטטרון
2. Chokmah	Raziel	רויאל
3. Binah	Tzaphqiel	צפקיאל
4. Chesed	Tzadqiel	צדקיאל
5. Geburah	Kamael	כטאל
6. Tiphareth	Raphael	רפאל
7. Netzach	Haniel	האניאל
8. Hod	Michael	טיכאל
9. Yesod	Gabriel	גבריאל
10. Malkuth	Sandalphon	סנדלפון

SEPHIROTIC ANGELS

SEPHIRAH	*ANGELIC CHOIR* (*Yetzirah*)	*HEBREW*
1. Kether	Chayoth ha-Qadesh	חיות הקדש
2. Chokmah	Auphanim	אופנים
3. Binah	Aralim	אראלים
4. Chesed	Chashmalim	חשטלים
5. Geburah	Seraphim	שרפים
6. Tiphareth	Melekim	מלכים
7. Netzach	Elohim	אלהים
8. Hod	Beni Elohim	בני אלהים
9. Yesod	Kerubim	כרובים
10. Malkuth	Ashim	אשים

PLANETARY ARCHANGELS

PLANET	*ARCHANGEL*	*HEBREW*
Saturn	Kassiel	כסיאל
Jupiter	Sachiel	סחיאל
Madim	Zamael	ומאל
Sol	Michael	מיכאל
Venus	Anael	אנאל
Mercury	Raphael	רפאל
Luna	Gabriel	גבריאל

PLANETARY INTELLIGENCES

PLANET	*INTELLIGENCE*	*HEBREW*
Saturn	Agiel	אגיאל
Jupiter	Iophiel	יהמיאל
Madim	Graphiel	גראכיאל
Sol	Nakhiel	נכיאל
Venus	Hagiel	הגיאל
Mercury	Tiriel	טיריאל
Luna	Malkah be Tarshism ve-ad Ruachoth Schechalim (or) Shelachel	מלכא בתרשימים ועד רוחות שחלים שלחאל

PLANETARY ARCHANGELS

PLANET	*SPIRIT*	*HEBREW*
Saturn	Zazel	ואול
Jupiter	Hismael	הסטאל
Madim	Bartzabel	כרצכאל
Sol	Sorath	סורת
Venus	Qedemel	קדטאל
Mercury	Taphthartharath	תפתרתרת
Luna	Schad Barschemoth ha-Shartathan	שד ברשטעת השרתתן
	(or)	
	Chashmodai	**חשטודאי**

THE ELEMENT OF EARTH

Hebrew Name:	Aretz or Ophir	ארץ - עפיר
Outer Divine Name:	Adonai ha-Aretz	אדני הארץ
Cardinal Point:	Tzaphon (North)	צפון
Archangel:	Uriel	אוריאל
Angel:	Phorlakh	פורלאך
Ruler:	Kerub	כרוב
Elementals:	Gnomes	-----
King of Gnomes:	Ghob	-----

THE ELEMENT OF AIR

Hebrew Name:	Ruach	רוח
Outer Divine Name:	Shaddai El Chai	שדי אל חי
Cardinal Point:	Mizrach (East)	טורח

Archangel:	Raphael	רפאל
Angel:	Chassan	חשן
Ruler:	Aral	אראל
Elementals:	Sylphs	-----
King of Sylphs:	Paralda	-----

THE ELEMENT OF WATER

Hebrew Name:	Maim	מים
Outer Divine Name:	Elohim Tzabaoth	אלהים צבאות
Cardinal Point:	Maarab (West)	מערב
Archangel:	Gabriel	גבריאל
Angel:	Taliahad	טליהד
Ruler:	Tharsis	תרשים
Elementals:	Undines	-----
Queen of Undines:	Nichsa	-----

THE ELEMENT OF FIRE

Hebrew Name:	Asch	אש
Outer Divine Name:	YHVH Tzabaoth	יהוה צבאות
Cardinal Point:	Darom (South)	דרום
Archangel:	Michael	מיכאל
Angel:	Ariel	אריאל
Ruler:	Seraph	שרף
Elementals:	Salamanders	-----
King of Salamanders:	Djin	-----

ABOUT THE AUTHORS:

Mitch Henson has been interested in Occult topics and alternative religions for over twenty years. He suggested that this might be a reaction to not having been struck dead by the hand of God for cursing out loud as a child.

This interest lead to a love affair with the writings of Aleister Crowley. He was active in an international Thelemic Order for many years. He found that there were some gaps in his knowledge of magic and similar topics and consequently joined the Golden Dawn.

Gail Henson's first love is sewing. It is a rare and unique talent when combined with her second love—Magic.

They met at a lecture given by Mitch on Ceremonial Magic and Qabalah. It has been a strong and healthy magic ever since.

They live in Jacksonville, Florida with their three cats, Tiffani, Morris and Kittles; all of whom are Secret Chiefs in the inner order of the Golden Dawn.

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Structural Implications in the Sepherot

Sam Webster

All is number. Pythagoras said it, but Newton also could have, though their meanings would be very different. Yet both of them, the ancient Greek and the founder of the mechanical world-view, found in the tool we call *number* a profound method for characterizing experience. So did many people of many other cultures and times.[1] While they each may interpret their use of number in wildly different ways, there remains the fundamental pattern that lies below the explanation; the technique of using number to characterize experience. The major difference between the ancient and modern use of number is the difference between its modem *quantitative* application and its ancient *qualitative* application. It is this qualitative use, fallen into disrepute in modern times, that we will concern ourselves with here.

Pythagoras, for the West, expressed a widely held intuition about the general character of experience: *All is number.* This is to say that there is something about the way numbers are experienced that is found in all experiences of the world. Applying this, it can be said that any experience can be characterized as having the quality of a particular number. This permits the categorization of experience into sets constituted by the relationships experiences have with their associated numbers.

Obviously this use of number is radically different from that used today. While we tend to view numbers as summed counters, the ancients saw numbers as divisions of a fundamental Unity. Each number was the number of parts the Whole was divided into. This view begets certain relationships among the parts, which in turn characterized the quality of that number of divisions.

One great power of this strategy is that it can be used as a *metaphysic*. Since number can be found in all experience, it pro-

[1] cf. 'Numbers', *Encyc. of Religion*.

vides a way of generalizing about experiences that one *has* had, to those one *hasn't* yet had. One can then on this basis begin to speculate about those experiences and seek them out by applying the system.[2] Also, as a metaphysic, the use of number to categorize experience provides a means with which to give order to a chaotic world or, conversely, to find what order is available within a chaotic system. Since orderly response to life's challenges is required for an organism to survive, a way of finding order in a chaotic system is survival-prone. Numbers suit this purpose admirably by being non-physical but are found in everything physical. Therefore they require nothing but a mind that understands their use.

A consequence of using numbers as divisions of the whole is a tendency towards wholistic thinking. The systems based on this proposition group themselves in whole sets: "X" process-subject is said to have "Y" finite-integer parts or degrees of freedom. The result is that anything related to "X" can be fit into one or more of the "Y" divisions of "X" as a whole. Thus anyone who learns the "Y" parts of "X" will have acquired a comprehensive knowledge of "X", and thus be effective in its application. One knows what to expect in a given situation and what else to look for when confronted with part of a situation. When whole systems are built on a numerical basis they are built around the number that constitutes the base of the system; thus the decimal system is built on sets of 10, while the sexagesimal system on sets of 60.

Besides numbers themselves, another more specialized whole set is available to those cultures that use writing. This is an extension of the same theory as with numbers but now applicable to larger meaning complexes such as words. Some, as in the case of the Tibetan Buddhist, the meanings were associated with the letters (syllables actually) through their being the initials of key words.[3] In those cultures whose lettering systems were also used as numbers (e.g., Hebrew, Greek, Arabic) the "meanings" attributed to the letters were dependent on the associations given to the numbers and transferred by correspondence to the letters, and inversely, the sum of the values of combinations of letters added to the meanings associated with numbers.

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[2] A modern example of this is the discovery of new elements by seeking the substances that fit in missing slots in the Periodic Table of the Elements.

[3] cf. Beyer, *The Cult of Tara*: Pam=Padma=Lotus (Compassion) Family of Buddhas, Tam=Tara =Matron of Tibet.

We have in the history of Kabbalah documentation of the development of one such system. By tracing the development of the technique we will find a pattern of progressive complexification, each building on the previous layer. Each layer of the process whereby meaning is added to meaning, is here termed a *meta-narrative.* A meta-narrative is a story about a story. It is frequently interpretive, being the explanation of the meaning of a story, and thereby becoming a story itself. This notion of story is not limited to dramatic plot-lines, though this is a viable technique and one we will find present in Kabbalah. A "story" in this sense could be any expression about experience, truth-value notwithstanding. The meta-narrative comes into play as an explanation of the original story that exerts a determinant influence upon the relationship the "reader"[4] of the original story to that story. It is an explanation about a story that changes its meaning for the "reader" who entertains both the story and the explanation. Adding a meta-narrative to a narrative is therefore adding more structure (a super-structure) to the original story. Here is where the increasing complexity will emerge in Kabbalah. But before we can approach the Kabbalah we must search out its roots.

Pythagoras' intuition that "All is Number" was a religious intuition. It was a glimpse into the rationality of the universe, an order founded on divisions of the One. That "all is number" showed the ubiquitous nature of this Divine principle. It had practical application in music (proportional scales), aesthetics (the Golden Measure or *Phi*), and in architecture (same). Number therefore was efficacious. This set of doctrines had a profound impact on the West and provided the root for further numerological speculations. The Neo-Platonists built on this, developing a doctrine about the One as:

> *...the object of religious aspiration. It was conceived as a transcendent, infinite, productive goodness and freedom attainable through mystical experience. The One distributes love* (*eros*) *to all souls*; *this love in turn leads each soul back, with the necessary attendant intellectual and moral effort on the part of the soul, toward mystical union with the One*.[5]

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[4] The "reader" here stands for the subject of any process whereby one receives the "story".
[5] cf. "Neo-Platonism", *Encyc. of Religion*.

In the very least, due to the Hellenization of Palestine, the Jewish mystics came in contact with these ideas. We find them using Neo-Platonic formula about the nature of the One, such as the differences seen among the Sepherot being only from the point of view of the perceiver.[6] However, it should be recognized that the impulse to use numbers is universal and so what we may be seeing here is a convenient phrasing in the common tongue of the learned in that day. In other words, they could have come upon this idea on their own. Nonetheless it is the Neo-Platonic formulation of the One that found its way into the Kabbalah, no doubt because it was so congenial to Jewish monotheistic theology.

Another aspect of the Neo-Platonic formulation that was congenial to the Jews was the way of *unio mystica.*[7] Through the love of the One and through the effort of the soul, the individual could attain to mystical experience. At this time there was already present to the Jewish mystics the *Heikhalot* and *Merkabah* literature which gave techniques for heavenly ascent.[8] However, as this ascent in the Heikhalot literature does not include actual knowledge of the nature of the Godhead it leaves yet something more to do.[9]

In effect, the Jewish mystics were challenged with a need to extend their cosmos. The Heikhalot literature corresponds to the ancient world view that the cosmos was composed of a series of concentric spheres, seven of which correspond to the Planets and one further to the fixed stars. These the Jewish mystics experienced as the seven Palaces and the chariot. But they were left with the challenge that when you get to the end of the system, you have still not met God, and God must be superior in some manner to the cosmos which He rules. Enter *Sepher Yetzirah*.

While the Pythagoreans say that all is number, and number is efficacious, and while the Neo-Platonists say that the number One is God, the Jews, due to their biblical heritage can say the number One is Our God. The Bible, the *Tanak*, is the principle narrative of the Jews. The statement that Our God is One is explicitly part of that narrative. But when assimilated to the Neo-Platonic unity, the unity of God can be interpreted as (Number) One is Our God, a meta-narrative is being formed.

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6 Idel, *New Perspectives,* p. 138.

7 Qualified among the Jewish mystics as not including actual union until latter, see below.

8 Gruenwald, *Apocalyptic and Merkavah Mysticism,* p. 92 ff.

9 Scholem, *Kabbalah,* p. 11.

The textual expression of this meta-narrative is the *Sepher Yetzirah* which forms the corner stone of the Kabbalah.

The *Sepher Yetzirah* accomplishes two tasks on the way to establishing a system of cosmology. On the one side, it associates a number set with the process of creation. This is the closed set of the first ten numbers called *Sepherot.* They are only discussed, and that ambiguously, in the first chapter of *Sepher Yetzirah*. On the other side, it attributes cosmic order meanings to the lettering system. It was out of the letters that all things were created. This by implication also addresses number-meanings because of the numerical values of the letters, but this is not explicit in the *Yetzirah*. Much of the rest of the text discloses the means whereby certain aspects of universe, particularly the Elements, the Planets, and the Zodiacal Signs, are associated with the *alephbet.* These aspects are further extended into a complete system through their association with a day (or month) and parts of the human body. This results in the creation of a triform media: Numbers as Sepherot comprise the whole of existence. Letters as creative speech comprise the combinatory parts of that whole. Texts describing the Numbers and the Letters create narratives disclosing their properties. Interestingly this is what is claimed by *Sepher Yetzirah* itself: "And He created His Universe with three books,—with text, with number, and with communication".(1:1)

Upon the foundation meta-narrative provided by Sepher Yetzirah later Kabbalists would build; adding more completeness to the system and developing those areas not covered by the original text such as a detailed doctrine of the Sepherot. Methods for doing this are given in the text. As Aryeh Kaplan points out in the Hebrew the grammatical construction for saying "he did such-in-such" could be equally interpreted as saying "you (command form) do such-in-such".[10] Thus the reader is counseled to perform the sealing of the six directions given in *Sepher Yetzirah* (1:13), he is told how to meditate in 1:8, he is counseled to perform the combinations of letters (2:4), and other processes as well throughout. The result of this will be insight into the nature of creation and its Creator, the *ma'aseh bereshit.* Or, to state this in the terms used above, one who uses this system would harvest an intuition about the general character of experience, a religious intuition. Naturally some would apply these techniques and have experiences. Otherwise there would be no prohibition upon teaching it, as one does not hide the triv-

[10] Kaplan, S. *Yetzerah*, p. 90.

ial. Should these be written down and collected, in spite of the prohibition, they would be very valuable for those attempting to explore such realms. Enter *Sepher ha-Bahir*.

With the *Bahir* the task of developing the vague notions of the Sepherot first presented in *Sepher Yetzirah* into more discreet powers comes to the fore. Scholem finds that "in *Sepher ha-Bahir* [the Sepherot become] Divine attributes, lights and powers, each one of which fulfills a particular function in the work of creation".[11] In the *Bahir* is the development of a symbolic language based on the *Yetzirah* and particularly focused on the Sepherot. Scholem describes it as "a *Midrash* or a collection of sayings without any definite sequence of thought".[12]

As a collection of sayings the *Bahir* is a meta-narrative building on the foundation provided by the *Yetzirah,* expanding it and developing it. It functions as a hyper-text in that every term or idea that it addresses from the *Yetzirah* it explodes into an abundance of symbols and associations. This is a natural progression from the previous stage represented by the *Yetzirah* which forms the outline of the system. If the system is to develop, the ambiguous and vague would need to be clarified and explicated. A first step towards this is done by the *Bahir*.

But the *Bahir* does not eliminate all ambiguity. As Scholem points out, the question as to whether God is distinguished from the first Sepherot is open, for example. The fact that the *Bahir* is not clearly organized and that the critical edition is still in fragments shows that it embodies a level of systemic order that simply expands upon the *Yetzirah* but does not increase the degree of structure in the system. This is the simplest way of adding to the system, just adding to its associations, and many who follow will do this. But for an increase in the actual *degree* of order we must turn to the *Zohar*.

The *Zohar* is much like the *Bahir* in that it is a collection of discourses and stories based on the Sepherotic model founded in the *Yetzirah* and added to by the *Bahir*. However, its function as a meta-narrative, an interpretation of the story a people live by, is extremely direct. The *Zohar* does this by being a Midrash on the *Torah,* the core story of Israel. While the *Yetzirah* is an cosmogonic interpretation of the Creation process and the *Bahir* is a development upon this foundation, the *Zohar* takes this inheritance and reweaves it back upon the biblical text itself, in

[11] Scholem, *Kabbalah*, p. 314.
[12] Scholem *Kabbalah*, p. 313.

the midrashic tradition, finding those Kabbalistic ideas within the text and ordering them by means of the text and prime narrative—the *Torah*.

Doing so closed the reflexive loop in the system being created, in which the *Torah* points to Kabbalah, and Kabbalah points to the *Torah*. This is one place where the degree of order to be found in this number-and-letter cosmology is increased. A potential order at the level of the meta-narrative embodied by the *Yetzirah* and the *Bahir* is in the *Zohar* actualized and given structure by the *Torah*. By being in a certain sense a story about group of mystics it acquires yet another level of coherence and structure, one that shows how the Kabbalistic life can be embodied. Reflexivity comes in the dynamic interplay of these three kinds of order in the person of the reader and user of the Kabbalistic method. The *Torah* provides the ground of meaning, the *Yetziratic* attributions (with *Bahiric* gloss) provide the technique and medium to be applied to the mystic task, and the *Zohar* provides still more depth of symbolism and more importantly a new narrative level showing what can be done with the method. This leads us to the next strata of Kabbalah—its practitioners.

To keep within the scope of this article we will examine the doctrines of one practitioner of the Kabbalah in light of our thesis: Isaac Luria. The particular challenge to Luria's era is the reality of Evil, embodied in the Expulsion of the Jews from Spain, and the human response to it. To address this, Luria's system locates the origin of evil in a cosmogonic catastrophe called the Breaking of the Vessels. In brief, for creation to begin, the Divine needed to contract, *tzimtzum*, away from a space in the midst of its infinite Self. Through a complex and variously described series of steps, the emanation of the Divine was to enter into the vacated space contained in certain vessels which would be the Sephiroth. But, due to some flaw, variously understood, the light pouring into the vessels shattered the vessels and disrupted the original Divine order. This caused the demotion of the Sephiroth, each of which then descended from its proper place to the station of the one below it. In this disrupted state five new hypostases of the ten Sepherotic powers emerged called *partzufim*, or "faces", having a highly anthropomorphic character. The Divine light that was to flow into the now shattered vessels was trapped by the shards of the vessels and the repair, *tikkun*, of the entire system to its original state was dependent on freeing those sparks of light from the shards. It

fell to humans to perform the task of *tikkun* to liberate the sparks and hasten the restoration of the world.[13] Needless to say, this is a new system of order built upon its predecessors.

The character of this system is such that it both embraces, by explanation, evil in the world and also provides something new to do about it. For a people in exile, this is a powerful mode of engagement, as their actions will actually help bring about the *messianic age* wherein they will be restored to their proper place. In it we again find a new interpretive narrative being layered over the previous strata. What is new about this narrative is that it is a response to a crisis, the Expulsion. It provided a way to understand how the Exile was of mystical and cosmic significance wherein Israel has a pivotal roll to play.[14] Another way of saying this is that Luria and his circle reinterpreted the received Kabbalah in the light of the challenges of their day. Our next step also entails just such a reinterpretation by another group, the Christians.

For the Christians, the Kabbalah represented a *pistis sophia,* a wisdom primordial and previous to the Christian revelation. Frances Yeats develops this argument at length.[15] Pico della Mirandola, the first Christian to study the Kabbalah drew such propositions from it as that quoted by Scholem, "no science can better convince us of the divinity of Jesus Christ than magic and the Kabbalah".[16] This startling claim is a combination of heavily interpolated translations and sheer projection. Wirszubski shows that some of the claims made by Pico derive from his translator's inserts into the texts he was reading.[17] Wirszubski also shows Pico hard at work using Kabbalistic *ars combinandi* to "prove" a Christian interpretation of letter symbolism.[18] He further points out that two different strands emerge when we look seriously at Pico's Christian Kabbalah. The first is the old evangelical program of using "Jewish interpretations of the Scriptures as proofs of Christianity [through] a Trinitarian or Christological interpretation superimposed as a kind of supercommentary on carefully selected texts".[19] The second is "a mystical interpretation of Christianity by the same methods that Jewish Kabbalists use for the discovery of hidden truth in the

[13] Scholem, *Kabbalah* pp. 128-144.
[14] Scholem, *Major Trends*, p. 246.
[15] cf. Yeats, *Bruno*.
[16] Scholem, *Kabbalah*, p. 197.
[17] Wirszubski, *Pico*, esp. chpt. 9.
[18] Ibid, p. 165.
[19] Ibid, p. 169.

documents of revelation"[20] It is this latter that Wirszubski claims as the "beginning of truly Christian Kabbalah".[21]

The importance of this claim has to do with how the Christians, at first in the person of Pico, appropriated the Kabbalistic structural technique and method for generating insight. In their hands Kabbalah again becomes a categorical system stripped of much of the rabbinic doctrine and reapplied to Christianity. One example of this, albeit barely Christian but of the generation immediately following Pico, is to be found in the fantastic arrays of sciences, arts, letters and images of Giordano Bruno. As documented by Yeats, Bruno studied Pico, as well as the rest of the Florentine Platonic Academy, and from there acquired his Kabbalah. One question Dame Yeats does not answer in her inquiry is what gave Bruno the impetus to create such elaborate systerns of correspondence one after another? What would be the purpose of such an elaborate memory system. I speculate that if he was convinced of the efficacy of the letter mysticism of Abulafia, whom Pico studied,[22] he was seeking to make a system of letter correspondence that would incorporate all of classical knowledge. Since the classics were his scripture and the Roman-Graeco-Egyptian his mythos, he may have been seeking a systern that would invoke those forces, as opposed to the potencies of the Bible. Here it is *the structure and the method* that is being appropriated, and not the content of Kabbalah.

Another peculiar example of this kind of appropriation can be found in Alchemy, which Scholem cites as entering Christian Kabbalah in the late 16th century,[23] to wit, *Cabala*: *Spigel der Kunst und Natur—in Alchymia*, a set of four etchings attributed to "Stephan Michelspacher" as the designer and "Raphael Custodis", sculpist or engraver.[24] (Both are probably pseudonyms). They were first printed in Ausberg by David Francken in 1616, although Adam McLean alludes to evidence that they had been around from the middle of the 1500s.

On first glance there is little of Kabbalah except in the title and as a word in a banner on the second plate. But when we look at the diagrams for letter mysticism we find in the same diagram with "Cabala" emblazoned upon it, a pair of concentric circles with the German version of the Roman alphabet written

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[20] Ibid.
[21] Ibid.
[22] Wirszubski, *Pico*, p. 62.
[23] Scholem, *Kabbalah*, p. 200.
[24] Published in *The Alchemical Mandala*, ed. Adam McLean.

in one ring, with alchemical substances or signs written in the other. Besides being corresponded by location, each sharing a division of the circle, the letter of the alphabet is also the initial letter of the associated substance or sign. The only justification for making any association with Kabbalah is through the technique of letters associated with the potencies indicated by the "featured" word, which is what the substances and signs symbolized to the alchemist. In the third diagram there is also a hint of the divisions among the letters given in the *Sepher Yetzirah*. The Elements, the Planets and the Zodiac, are ranked in three separate orbits around the central image, but this would be far fetched without the previous letter associations. The last diagram clearly shows a Christ figure and places this set of images firmly in the camp of Christian Kabbalah, but it can only belong there due to the claim of its title and the use of the letter association technique and structure.

With the next wave of innovation, we pass even further beyond the pale of Hebrew Kabbalah. In 1856, Eliphas Lévi published in *Dogme et Rituel de la Haute Magie* a correspondence between the twenty-two letters of the Hebrew alphabet and the twenty-two trumps of the Tarot. As noted by to Lévi's biographer McIntosh:

> *Modern occultists take this connection so much for granted that it tends to be forgotten that there is absolutely no historical evidence that the two were in any way related. Court de Gébelin does not mention the Cabala* [*sic*] *in his section on the cards*; *and Etteilla*, *though he was a practitioner both of the Cabala and the Tarot*, *did not make any systematic attempt to relate them. Lévi*, *therefore*, *appears to have been the first to do so*.[25]

That this is not well received by the Jews is exemplified by Scholem's denouncement of it.[26] As for the occultists, this wove together the last major strand in their armorium in to a single (potentially) coherent system.[27] Many systems of attribution have been developed since that day and are evidenced by the collection of tarot decks in the possession of the present author from all over Europe, employing a variety of arrangements.

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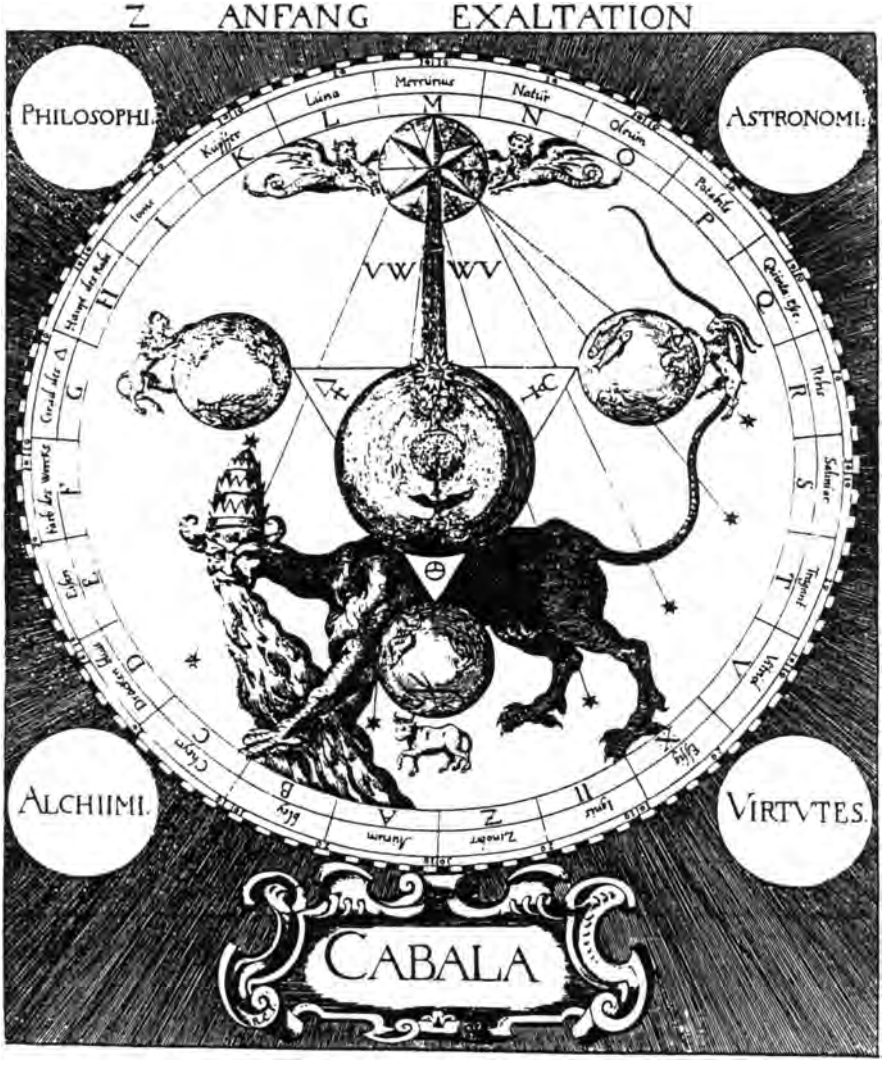
[25] McIntosh, *Lévi*, p. 148.
[26] Scholem, *Kabbalah*, p. 205.
[27] Together with astrology, angelology, cosmology, and alchemy.



An Alchemical Etching

They can be grouped roughly by linguistic group and by lineage. However alien the tarot may be to the Kabbalah, the attribution of yet another symbol set to it is a completely natural application of the structural technique. One set of twenty-two is configured with another set of twenty-two, little different than Sepher Yetzirah's lists in its fifth chapter. This time, like with alchemy, and to a certain extent like with Christian symbolism, the associations are being made with symbols outside the Tanak.

Among non-Jewish English speakers S.L. MacGregor Mathers' synthesis of the Kabbalah is of preeminent influence. As the English translator of Knorr von Rosenroth's *Kabbala Denudata*, which, according to Scholem, "served as the principle source for all non-Jewish literature on Kabbalah [and] determined the image of Kabbalah in the eyes of historians of philosophy until the close of the 19th century",[28] it placed him in a unique position to interpret the Kabbalah. As a co-founder and principle leader of the most influential Hermetic magickal order in modern times, he was in a powerful position to apply the Kabbalah. Both of these he did. Without going into the full impact of the Hermetic Order of the Golden Dawn as it lies beyond the scope of this thesis, suffice it to say that the dominant correspondence system between the Tarot and the *alephbet* used by occultists today is that of the Golden Dawn. But where the real innovation lies is in the extensive ritualization of Kabbalistic symbolism and in the extension of that symbolism beyond Judaism and Christianity.

As to the former, Mathers, along with the rest of the Golden Dawn creative core, merely applied the ritual potential available in the Kabbalah seriously. However, instead of building upon the Jewish liturgy, it sought to invoke Astrological (and other) forces, by means of Hebrew Names of God and the *alephbet* through the correspondences of the *Sepher Yetzirah*.[29] From this basis, compounded with Hermetic doctrines developed by Marcello Ficino[30] and those who followed him, the Golden Dawn, led by Mathers, developed an elaborate system of invocations as a process of theurgy and thaumaturgy. The entire system was then harmonized to the Sepherotic system.

As to the latter, here is where *Hermetic* Kabbalah is born. Starting with the classical correspondences to astrological sym-

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[28] Scholem, *Kabbalah*, p. 416-417.
[29] cf. *The Golden Dawn*, ed I. Regardie.
[30] cf Yeats, *Bruno*.

holism found in the *Yetzirah*, the Golden Dawn, and in particular Mathers, added both the Greek and Roman pantheons. But why stop there? So he added the Egyptian as well, although not as effectively due to the state of Egyptology of that day,[31] and the door was at last thrown open. What was there to stop any set of symbols from being added to the array of attributions? Only organization.

This organization was provided by the creation of a table of correspondences keyed to the thirty-two paths of the *Sepher Yetzirah* called *777*. Originally it was compiled by Mathers in scattered tables for the use of the Golden Dawn, and further added to by Alan Bennett.[32] Aleister Crowley later published the work including correspondences from the Hindu, Buddhist, Chinese, and Islamic traditions, as well as others. Although slammed by Scholem as ignorant of Kabbalah,[33] we can see that what Crowley inherited was the structural technique embodied in Kabbalah to organize experience.[34] We can find this in his instructions on the use of the Kabbalah: "The student must not expect to be given a cut-and-dried definition of what exactly is meant by any of all this. On the contrary, he must work backwards, putting the whole of his mental and moral outfit into these pigeon-holes. You would not expect to be able to buy a filing cabinet with the names of all your past, present and future correspondents ready indexed: your cabinet has a system of letters and numbers meaningless in themselves, but ready to take on meaning to you, as you fill up the files. As your business increased, each letter and number would receive fresh accessions of meaning for you; and by adopting this orderly arrangement you would be able to have a much more comprehensive grasp of your affairs than would otherwise be the case. By the use of this system the magician is able ultimately to unite the whole of his knowledge—to transmute, even on the Intellectual Plane, the Many into the One".[35]

What we have seen is a process of meaning creation. Meaning is layered on top of meaning, relationship is added to relationship. What permits this to function without degenerating into noise is the simple foundational structural expedient of the numbers and the letters. Since the numbers and the letters are

[31] Even though he was working with Sir Wallace Budge, also a member of the Golden Dawn.
[32] Colquhouin, *Sword of Wisdom*, p. 146.
[33] Scholem, *Kabalah*, p. 203.
[34] See especially Crowley's preface to *777*.
[35] Crowley, *Magick*, p. 5.

an abstraction, although originally generated and nurtured into a depth of meaning in their nascent context, the Tanak, the structure they embody could be extended to regions beyond their cradle and applied in virtual isolation from their home.

There remains the question as to what would drive humans to create systems of order with increasing complexity, like we have seen. Mihaly Csikszentmihalyi's notion of *Flow* provides a working hypothesis. "Flow" is the optimization of experience through the balancing of challenge with skill. When, in a given experience, there is too much challenge and not enough skill, the person feels anxiety. When there is too much skill and not enough challenge, boredom is felt. The result of balancing challenge with skill is the Flow experience which is a species of ecstasy.[36] The desirability of this state is so great that those who have learned to generate it for themselves will be willing to endure hardship the rest of the time for the sake of generating flow when possible. Successful artists and athletes are good examples of practitioners of this technique. Kabbalah can do this for the mystic or the mage.

Since the task outlined by this hypothesis is to be able to match skill with challenge in an experience, by having a system of order with variable and willable degrees of complexity one can at will organize experience with the requisite amount of complex order to engender flow. A number and letter system of order such as provided in the Kabbalah can be used to increase the challenge to bring about requisite degree of order in the most mundane or exalted of tasks. In any given instance, more or less meaning and import can be added to the experience. Prime examples of this process are the mystical interpretations of the *mitsvot*[37] (through proper *kavvanah*[38]) and the engagement with *Torah* shown in the *Zohar* bringing forth insightful and beautiful *midrashim*.[39]

What the Kabbalah we have examined shows is a profound degree of flexibility in this task. Each level of development increases the degree of order in the system. By being structured with a system of order that permeates the system recursively at all levels, one can address many different degrees of complexity at will, but still using the same organizational structures. Being a system of information, and thus not physical, it is able to be

[36] Csikszentmihalyi, *Flow*, p. 73.
[37] Jewish religious laws.
[38] Right union or love.
[39] Commentary on scripture or experience.

carried by the user and applied anywhere without dependency on physical objects.

What we are seeing at each stage of the development of the Kabbalah is what happens when the complexity of the challenge of one degree of order has been matched by enough skill. Boredom then results and the only way then to redeem the system back into a state of flow is to increase the complexity in the system, either by expanding the scope of the system (adding new attributions) or by increasing the over all degree of complexity of the system, that is, increasing its overall quantity and quality of relationships (such as the *Yetzirah* did for the *Torah*, and as the *Zohar* did for Kabbalah overall). When at last we see the Christian and Hermetic appropriation of the Kabbalah, we are seeing the application of the system and its strategies being applied outside the original context. Here the degree of overall complexity drops due to being abstracted from the Jewish cultural context and tradition and must be rebuilt to be able to engender the same degree of flow. This is what we are seeing in Bruno's arrays of attributions, in the text *"777"*, and in the various "channeled" writings from the Hermetic school,[40] which all endeavor to bring more meaning and context back to the borrowed system, increasing its ability to engender flow.

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e.g, Crowley's Liber *AL vel Legis,* Fortune's *Secret Doctrine,* Blavatski's *Cosmic Doctrine,* &c.

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Qabalistic Ritual

Dolores Ashcroft-Nowicki

We in the West tend to use the term Qabalistic to describe anything that uses the Tree of Life and its correspondences. In actual fact a true Qabalistic ritual is rarely seen or performed. However this does not detract from the power and the beauty when the forms, attributes, and format of the Tree are used with the context of ritual as it is used today by most western magicians.

What does matter is if these things are debased, misused or twisted. Hold in mind that this concept of the Tree of Life was not originally Jewish. Daniel the prophet/magician of the Jewish nation learned of it during their time of exile in Babylon. With the Judaic flair for adapting and learning and stamping their own mark upon things, the Qabalah has become looked upon as something completely theirs.

The concept of the Tree and all that pertains to it is far older and is almost certainly part of the remnants of knowledge lost after the Flood. The plains below the mountain range of Ararat were well suited to cultivation and the eventual rebuilding of cities after that great catastrophe. Great knowledge has many times descended from the peaks of high mountains carried by one man of wisdom and understanding, and this would be no exception.

When we come to formulate a ritual according to Qabalistic methods the first detail to which we must pay attention is that of the pattern. All rituals need an intention and a pattern. Without the latter the power has no direction to follow in order to manifest the former. Therefore your temple and those taking part must be set out into a formal template. This then guides all the power that is raised into the Cone where the intention is held.

The main difference between an unpatterned ritual and one that is formally laid out is the quality of what is achieved. Gestures, steps, movements are all stylized, but graceful and full of meaning. In this it is similar to Egyptian ritual. Particular attention must be placed upon the voice and the format of

sgd v nqcr- Enqf ds sgd dudqxc`x t r`f d+ st qm hmrsd`c sn sgd k`m, f t`f d ne sgd 08sg bdmst qx Ahakd nq sn Rg`j drod`qd`m hmsnm`shnm+ Nmkx sgdmb`met kk onv dq ad f hudmsn sgd v nqcr-

Rhl okbbhsx bnl ahmdc v hsg enql `k o`ssdqmhmf `mc unb`k rj hkk `qd sgd a`rhbr ne ` f nnc P`a`khrshb qhst`k- Bnknq `mc rxl ankr b`m ad t rdc v hsg f qd`s deedbs+ `mc qdedqdmbdr v hsghm sgd qhst`k l `cd sn sgd @nf dkkb+ Mt l dqhb`k nq Kdssdq rxl ankhrl b`m `cc sn sgd onv dq- Xnt g`ud `m`kl nrs hmehmhsd qdonrhsnqx hm v glbbg sn cdkud- T rd sgd rxl ankhrl bnms`hmdc hm d`bg O`sg+ nq Rogdqd- T rd sgd @rsqnkn f hb`k `mc Dkdl dms`k onv dqr `mc ne bnt qrd sgd S`qns- @ udqx onv dqet k qhst`k b`m ad l `cd t rhmf sgd L `inq @qb`m` nq sgd Bnt qs B`qcr `r sgd qhst`k odqrnm`d- Sghr hr nesdm snn l t bg sn s`j d enq sgnrd t mt rdc sn sgd sxod ne onv dq sg`s b`m ad q`hrdc ax rt bg qhst`kr+rn nmd g`r sn `cit rs sgd qhsd nq+sgd odnokd- @ f nnc qt kd ne sgt l a hr mdudqsn v nqj v hsg odnokd xnt cn mns j mnv udqx v dkkhm`mx j hmc ne qhst`k-

V gdm rst cx hmf sgd @qs ne Qhst`k L `f hb+`mc hs hr `m`qs `r v dkk`r ` Khed V nqj +xnt v hkk rnnm bnl d sn t mc dqrs`mc sg`s d`bg sq`chshmm g`r ` enql `s+`mc ax j ddohmf sn sghr enql `s xnt q qhst`k rs`mcr ` l t bg adssdq bg`mbd ne v nqj hmf sn hsr et kk b`o`bhsx- @ K`l anqf ghmh l `x g`ud ` rt odqa dmf hmd+at s t mkdrr sgd cqhudq hr b`o`akd ne g`mckhmf hs v hsg sgd ehmdrrd hs cdrdqudr+hs hr adssdq sn rshbj sn `m nkc Bgdux nq Enqc Drbnqs- Sgd r`l d `ookhdr sn qhst`k `mc hmcddc `mx enql ne l `f hb-

Snn l `mx odnokd snc`x sghmj sg`s `kk sgdx mddc hr ` qnad+ rnl d hmbdmrd `mc sgd qnt f g nt skmd ne ` qhst`k- Enqf ds hs Chnm Enq, st md nmbd r`hc+Ə—nmkx sgd adrs hr f nnc dmnt f g enq sgd L `rsdqr£-

Mdn, o`f `m l `f hb hr nesdm v nqj dc v dkk t mc dq sgd et kk `l nt ms ne hsr onv dq adb`t rd mns dmnt f g b`qd hr s`j dm sn oqdo`qd enq hs- Dudm sgd sq`chshmm`k eqdd, eknv hmf Bq`es qhst`kr ad mdehs eqnl ` khsskd enqdsgnt f gs- Mnsghmf ad`sr ` Et kk L nnm qhst`k v hsg l t rhb `mc v hmd `mc ` B`t kc qnm+ Hknud hs+at s sgdqd hr ` sdmc dmbx `s sgd l nl dms enq ` j hmc ne `c kha qhst`k v gdqd dudqx nmd v qhsdr hm sgdhq nv m ahs- Mddckdrr sn r`x+ sgdx hmc t kf d ansg sgdhq e`m, s`rhdr `mc sgdhq df n sn sgd ghks- Ghf g nq Knv + Bq`es nq P`a`k`g+ V hkc nq Enql `k`kkl `f hb mddcr sn ad chr bhokhmdc `mc rg`odc- Hql `eq`hc sg`s `r l t bg `r bdqs`hm odnokd v hkk g`sd hs+ hs g`r sn ad r`hc sg`s xnt b`mms f ds `v`x eqnl rnl d enql ne Ghdq`qbgx hm l `f hb- Rnl dnmd g`r sn ad hm bg`qf d `mc sg`s rnl dnmd v hkk g`ud sn s`j d sgd b`m a`bj he hs `kk l hrehqdr- Hv hrg Hg`c ` bqxrs`k a`kk enq dudqx shl d Hg`ud g`c ` qhst`k aknv to hml x e`bd v gdm Hv `r `m `ooqdmshbd

With the Qabalah, because of its structure you have to follow the rules or you simply do not get any power at all. Because of this many people from other traditions spend some time learning the basics of this ancient tradition in order to learn its disciplines. Even for all you "free spirits" out there let me say that there is a beauty in formality, just don't over do it and spend more time bowing to each other and giving out with the two pages of titles before you get down to work. Moderation in all things is a good motto.

The ritual that follows is one that has been written specially for a small group with basic Qabalistic knowledge. It does not indulge in overlong openings and closings, but concentrates upon the format, the words, and the alignment of symbols with the intention. For instance, if your ritual coincides with Tarot symbolism, it is a good idea to place the appropriate cards in the corresponding quarters where they can be seen and held in focus by the officer concerned.

Robes should be of the same color with perhaps a lamen and a ribbon of appropriate color holding it. The altar is dressed during the ritual as a part of the whole build up. This helps to create an atmosphere as each piece is brought to the altar and offered with appropriate words. For a different intention, different offerings might be made. The ritual as it stands is capable of being used for different purposes and by changing the names and titles of the officers and the colors and type of offering, you can adapt it to almost anything you need. One small word of warning, when a Qabalistic ritual goes wrong, it goes all the way.

The assumption of Godforms is not always associated with rituals of this tradition, but it does enhance the procedure if done competently. In the SOL we teach several levels of assumption corresponding to the level of ability.

The easiest and most used method is the *Shabti*. Set up a relaxation and breathing sequence, then when the mind and body are quiet and receptive, open up the centers from the top of the head down through the pineal center, the throat center, to the heart. Combine both the solar plexus and the heart centers into one "energy/emotion", by blending them into each other. As the light grows stronger visualize a shabti figure in the form and likeness of the God/Angelic/Mythic figure you wish to assume. Pay attention to detail and get it as exact as you can. Empower the figure by drawing down a shaft of light from the Source beyond the Head center, down to the shabti and allow it

to absorb the light. When all the light has been absorbed, allow the figure to grow within the frame of your body until it is just a little smaller than yourself. This is important, do not allow it to grow beyond the size of your body. Keeping it smaller allows you to control it. You have now assumed the power and ability of the Godform but only to the amount you are able to handle. Natural safeguards will prevent you from coming to harm. There are much higher levels of assumption and they allow more power to pass through the physical brain and body. But to set them out for newcomers to use either by mistake or by over confidence would be less than advisable.

The Malachim are the Angelic rulers of Tiphareth, the very center of Harmony, so they tend to bring inner balance with them when assumed. The names I have given them are not those by which they are known elsewhere; again names hold the kind of power best used by those of the right levels. Those that know them may use them.

The colored silk squares used in this ritual, when in place form an overlapping square of color centered by the black of the undercloth. The square is the geometric form aligned with Chesed. It stands for organization and that correspondence will help with the whole ritual. Intentions can be made more dramatic, stronger, more detailed. I have opted for a simple one with which almost everyone can identify. Last of all, enjoy your rituals, of whatever kind. Joy and laughter in a temple is a holy and wonderful thing.

THE RITE OF THE MALACHIM
A Qabalistic Ritual for Four People

Ritual Personae:

Jokael, King of the East and Lord of the Dawn.
Hekreel, King of the South and Lord of the Desert.
Vanael, Queen of the West and Lady of the Deeps.
Hinael, Queen of the North and Lady of the Pole Star.

The Intention of the ritual is to assume the forms and powers of the Four Malachim; the Angelic Powers of Tiphareth, and to ask for help and blessing for the Earth and those living creatures that dwell upon Gaia's breast.

The Altar is covered with a black cloth and in the center stands the Light. In each quarter there is a chair and a small

table on which are placed those articles the Malachim will bring to the altar.

On the Eastern table there is a square of rose-colored silk folded in half. A small incense burner (with Frankincense), a rose colored candle in a holder, a small bowl of rose petals or any pink flower.

On the Southern table, a square of red silk folded in half. A small incense burner (with Cinnamon or any "hot" ingredient), a red candle in a small holder, and a small quantity of fine sand.

One the Western table, a square of blue silk folded in half, a small burner of incense (with any Yesodic ingredient—pine/camphor, mastic), a blue candle in a small holder, a chalice of wine and water.

One the Northern table, a square of gold silk folded in half, a small burner of incense (with Dittany), a gold candle in a small holder, a small bowl of seeds—sesame, coriander, etc.

The Four are led into the Temple by Hinael. After her come Vanael, Hekrael and finally Jokael. They circle the altar slowly three times and come to their places. All bow deeply to the altar with the central Light of the World.

> ***Vanael***: *From the depths of the oceans where sail the great ships*, *from the wave tipped shores of forgotten islands*, *I see the first rays of the sun. Jokael*, *Lord of the Dawn Wind. Rise up and bless this Holy place. Raise up thy Hand and bless us in this time*.
>
> ***Jokael***: *I am the Melek Jokael, upholder of the sacred Yod*, *Lord of the Path that lies between the Sphere of Tiphareth and the Sphere of Chesed. I am the Guardian of She who is ever Virgin from whose sacred body comes the Light of the World. By and with that Light I bless and hallow this place and those here gathered*. (*All bow*).
>
> ***Hinael***: *From the deep caves beneath the earth*, *from the snowy heights of the tallest mountains*, *from the cold light of the Pole Star I see the Lord of the Desert arise in the heat of noon. Heat the earth Hekrael*, *Melek of Fire*, *rise up and with thy fiery breath ripen the corn and the fruits of earth*, *bless and warm us with the incoming Light of the HEH*.

Hekrael: *I am the Melek Hekrael, Lord of the Southern Deserts. I am the upholder of the first HEH of the sacred name. I am the Lord of the Path that joins the Sphere of Tiphareth to that of Chokmah. I hold the secret of the Zodiac, and I have seen the Light of Lights face to face. In the name of HEH and of the Light of Lights, I bless and hallow this place and those here gathered.* (*All bow*).

Jokael: *From the furthermost point of space where the central sun casts its first glow of light. From the horizon where sun and earth exchange the first kiss of day, I see the white-tipped waves of the earth's seas. Vanael, Lady of the great deeps that hide the souls of those who gave their lives to the oceans, come forth Storm Bringer and bless us as we gather here.*

Vanael: *I am the Melek Vanael, bearer of the triumphant VAU that joins the letter of the Great Name together. The Vau is the builder of the Bridge of Light, for it is a way between the Heh and the Holy Heh, the Light that is promised and the Light that is manifested. I am the Lady of that Path that binds the two letters of Heh together. With the power of that Light I bless this gathering.* (*All bow*).

Hekrael: *From the wind swept dunes of the desert, from the fiery heart of the volcano and from the molten heart of the earth itself, I hail the Lady of the Fruitful Vine, the Melek of the Pole Star. Hinael, come forth and add thy blessings to this time and place. That we may be complete in our gathering and be one each with the others.*

Hinael: *I am the Melek Hinael. Lady of the Garden and the Field, the Orchard and the Forest. I am that which lifts up the final HEH and with its power fills all the earth with goodness. I am the Keeper of the Final Light as it wings its way through the Darkness of Cosmic Night to rest upon the Heart of The One. The Light of Lights.*

With the Love of the final HEH I bless all here.
(*All bow*).

Jokael: *Malachim*, *Angelic Kings of Tiphareth*, *let us open the Four Gates of the Quarters*, *that we may summon and call forth their protective powers*. (*Turns to the East*, *then makes an equal-armed cross*, *encircled*). *By and with the Divine Spark that crowns me*, *I summon and call forth the Winged Man of the Holy Creatures*. *Be with us in this rite and extend your protection from the East*. (*Turns back to center*).

Hekrael: (*Turns to South and makes equal-armed cross encircled*). *By and with the Divine Spark that burns in my heart*, *I summon and call forth the Winged Lion of the Holy Creatures*. *Be with us in this rite and extend your protection from the South*. (*Turns back to center*).

Vanael: (*Turns to West and makes equal-armed cross encircled*). *By and with the Divine Spark that lies coiled at the base of my spine I summon and call forth the Eagle of the Holy Creatures*. *Be with us and extend your protection from the West*. (*Turns back to center*).

Hinael: (*Turns to North and makes equal-armed cross encircled*). *By and with the Divine Spark that blesses the earth as I tread upon it I call forth the Winged Bull of the Holy Creatures*. *Be with us in this rite and extend your protection from the North*. (*Turns back to center*).

Vanael: *Let us now adorn the altar*, *Jokael*, *Lord of the Dawn*, *come forth from the East with your gifts and make your offering in the ancient way*.

Jokael comes forward and places his folded silk across the altar, South to North.

Jokael: *I place my first offering upon the altar of the Source of Light*, *Oh Winged Kadesh imbue it with thy power that it may reflect the Light of the East*. (*Brings 2nd offering*). *I place my second*

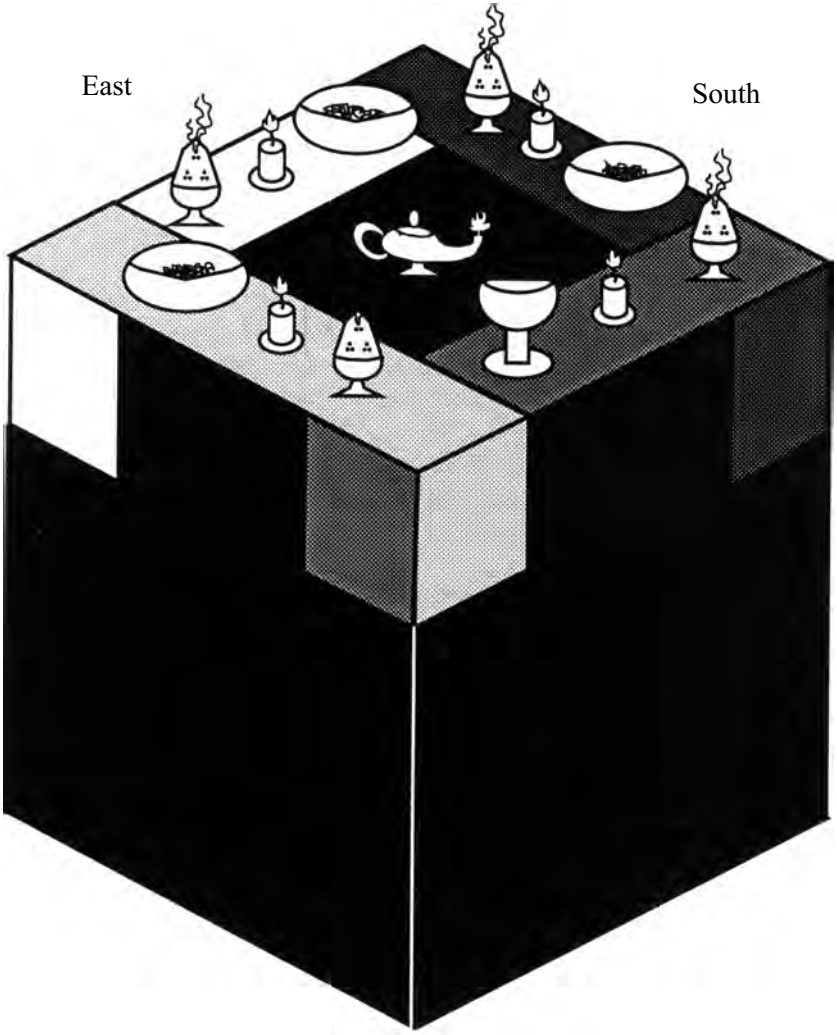
offering upon the first, the sweet scent of Frankincense to hallow this place of the East. (*Brings 3rd offering*). *I make my third offering, a candle to light my way as I enter the gate of the East.* (*Brings 4th offering*). *My fourth offering shall pave the way for those that come after me.* (*Scatters petals before altar, remains at altar*).

Hinael: *Hekrael, Lord of the Desert, come forth from the South with your gifts and make your offering in the ancient way.*

Hekrael: (*Comes forward and places his silk on the altar East to West*). *I place my first offering upon the altar of the Unknowable One, Oh Winged Kadesh fill it with thy power that it may reflect flame within my heart.* (*Brings 2nd offering*). *I place my second offering upon the first, that its perfume may give strength to those that go into battle against the darkness.* (*Brings 3rd offering*). *I make my third offering, a candle to act as Pharos, a beacon for those that pass through the gate of the South.* (*Brings 4th offering*). *My last offering symbolizes the desert of the soul that all must pass.* (*Sprinkles sand before the altar, and remains there*).

Jokael: *Vanael, Lady of the Vastness of the ocean. Come forth from the West with your gifts and make your offering in the ancient way.*

Vanael: (*Comes forward and lays her silk across the altar from North to South*). *I place my first offering upon the altar of the Cosmic Sea, Oh Winged Kadesh let the power of your wings be its upward path to the Ultimate One.* (*Brings 2nd offering*). *I place my second offering upon the first, the burning herbs of the watery moon to uplift our prayers this night.* (*Brings 3rd offering*). *I make my third offering, a candle to light the lamp of the spirit as it wanders in the darkness of its own soul, past the Gate of the West.* (*Brings 4th offering*). *My last offering is the gift of wine and water, the covenant between the unmanifest and the*



The Altar

manifest. (*Sprinkles a few drops before the altar*, *and remains there*).

Hekrael: *Hinael*, *Lady of the Corn and the Harvest*. *Come forth from the North with your gifts and adorn the altar in the ancient way*.

Hinael: (*Comes forward and lays her silk across the altar West to East*). *I place my first offering upon the altar of Sacrifice*, *for the Earth is the Sacrifice that humanity may survive*. *Oh Winged Kadesh give strength to my voice that I may wake the heavens with my pleas*. (*Brings 2nd offering*). *I place my second offering upon the first*, *it symbolizes the burning forests of the world that cry aloud for protection*. (*Brings 3rd offering*). *I make my third offering*, *a candle made from beeswax*, *though the flowers are dying and grow fewer year by year*. (*Brings 4th offering*). *My last offering are the seeds of the earth that can no longer grow in soil that is poisoned*. (*Sprinkles seeds before the altar, and remains there*).

Jokael: *Let us summon the powers from within and fill this altar with strength*, *that it may flow into the earth and through the earth into the minds*, *hearts*, *and bellies of humanity that their feet may tread more gently upon the breast of our Mother earth*, *let the power of the Divine Name be summoned*. *Shall it be so Malachim*?

Hekrael: *It shall be so*, *the Lord of Desert and the Winged Lion avow*.

Vanael: *It shall be so*, *the Lady of Deep Ocean and the Eagle avow*.

Hinael: *It shall be so, the Lady of the Pole Star and the Winged Bull avow*.

Jokael: *I*, *Lord of the Dawn and the Winged Man avow*.

All stand at the altar. Jokael = Yod, holds out right hand, palm to the center of the altar.

Jokael: *YOD*.

Hekrael = the first Heh, makes triangle with two first fingers and thumbs at eye level, looking through them.

Hekrael: *HEH*.

Vanael = the Vau, places both palms together joined as with two nails.

Vanael: *VAU*.

Hinael = the first Heh, copies the same gesture of Hekrael.

Hinael: *HEH*.

These letters must be spoken with force and strength, using breath to empower them. The sound should be explosive but not sharp. Remember that each Hebrew letter is considered to have a beingness of its own. These syllables are "magical" in the sense of being creative. There is a probability that the power behind them is similar to that of the Elohim who were the creators of humanity. Now the power of each quarter must be mixed with the others to get Air of Fire, Water, Earth, and so on. To accomplish this the four move around the altar by one quarter, so that Jokael is now in the South, Hekrael in the West, Vanael in the North and Hinael in the East. The syllables of power are now repeated, but whoever is in the East begins.

Hinael: *HEH*.

Jokael: *YOD*.

Hekrael: *HEH*.

Vanael: *VAU*.

Again everyone moves round one quarter. Now Vanael is in the East, Hinael in the South, Jokael in the West, Hekrael in the North. Gestures are always the same.

Vanael: *VAU*.

Hinael: *HEH*.

Jokael: *YOD*.

Hekrael: *HEH*.

Once more a quarter move. Hekrael in the East, Vanael in the South, Hinael in the West, Jokael in the North.

Hekrael: *HEH*.

Vanael: *VAU*.

Hinael: *HEH*.

Jokael: *YOD*.

The last move brings everyone back into their original place.

> ***Jokael***: *Companions of the Temple, let us through the Holy Name we have uttered fill the altar with power, light and love*. (*All concentrate*).
>
> ***Jokael***: *Let the power of the YOD, the open hand, be extended to all in need, be it human, animal, plant, or mineral. The open hand is the symbol of succor, of protection, of shelter. Let these qualities come to the fore in humanity that we may one day be found fit to take up our inheritance and look to the stars*.
>
> ***Hekrael***: *Let the power of the first HEH, the window through which the light illuminates our faults upon us. By knowing them we may overcome them. Knowledge of the Self leads to the understanding of others, thus we may be lead to perfection*.
>
> ***Vanael***: *Let the power of the VAU, the nail that unites the two opposites unite the whole of humanity in the search for Godhood. As the nail united the Christos to the physical Cross, so let the VAU unite us to the Christos next to come in the Age of Aquarius*.
>
> ***Hinael***: *Let the power of the final HEH be as the Lightning Flash upon the Tree of Life. Fill us with the Divine Illumination that we may perceive the great truth, that there is no division in Atziluth between Faiths and Traditions, only upon earth is the way to Godhood divided. I take the power that fills this altar and I direct it down into the earth,*

that it may flow like a river through the secret ways of the earth and enrich all Life.

All: *Amen, Selah, Amen.*

Hekrael: *Let us give thanks to those who came at our summoning and who have allowed us the use of their powers.* (*Turns to the South and bows*). *Holy Kadesh, Winged Lion of Courage and Strength, accept my thanks. Be thou blessed to the amount thou art able to receive. Peace be between thee and me.* (*Turns back*).

Vanael: *I too will give thanks for the help given with love.* (*Turns to the West and bows*). *Holy Kadesh, Sun-Sighted Eagle, accept my thanks and love. Be thou blessed to the amount thou art able to receive. Peace be between thee and me.* (*Turns back*).

Hinael: *I speak for all that lives and breathes upon the earth.* (*Turns to the North and bows*). *Holy Kadesh, Winged Bull mighty in thy strength, accept my service and my joy. Be thou blessed to the amount thou art able to receive. Peace be between thee and me.* (*Turns back*).

Jokael: *For the space of time between this moment and the next dawning I ask for this boon. In that time let no one die alone, let no child be born unloved, let no living thing suffer torment. For this short time let there be peace.* (*Turns to the East and bows*). *Holy Kadesh, Winged Spirit of what we all shall become, accept my thanks and my sorrow that we could not do more. Be thou blessed to the amount thou art able to receive. Peace be between thee and me.* (*Turns back*).

All: *Amen, Selah, Amen.*

Vanael: *Now comes the time to close the Doors of the Four Quarters for our work is done. Jokael, Lord of the Dawn and Magus of this Temple, give us permission to close these Doors of Infinity and take our rest. Thus may all be blessed in the Great Work.*

Jokael: *That permission is given and with it goes my blessing upon all who have labored here this night. Lady of the Corn Fields, close the gate of the North.*

Hinael: (*Turns to the North, makes equal-armed cross encircled, crosses arms on breast and bows*). *To thine own place go in peace. There is a blessing on all who serve. The Gate of the North is closed.* (*Turns*).

Vanael: (*Turns to the West, makes equal-armed cross encircled, crosses arms on breast and bows*). *To thine abode of glory depart. There is a blessing on all who serve. The Gate of the West is closed.* (*Turns*).

Hekrael: (*Turns to the South, makes equal-armed cross encircled, crosses arms on breast and bows*). *On silent feet, and whispering wings depart from us. There is a blessing on all who serve. The Gate of the South is closed.* (*Turns*).

Jokael: (*Turns to the East, makes equal-armed cross encircled, crosses arms on breast and bows*). *Leave us with joy as we leave with love. There is a blessing on all who serve. The Gate of the East is closed.* (*Turns*).

Hekrael: *Beloved Companions, let us for a while meditate upon the joy to be found in service to the Light of Lights. I sing a hymn of praise to that which gave us life. To all who know that Light, by whatever name, I send forth my blessing. To the Holy men and women in the Lamaseries of ravaged Tibet, to the Sufi and the Shaman. To the Witches on the hill and in the circle. To the Druids and the true Christian priests, to those who follow the ancient mysteries, be blessed in the name of that which you worship. Selah.*

Vanael: *To the Wise man in the cave, and the Wise woman by her Cauldron. To those who labor unnamed for the good of others. To those in trouble and sorrow, I send my blessing. Selah.*

> ***Jokael***: *To those who must lead when they feel unworthy, to those who fear and who still go forward. To those who die that we might live, to those who will sleep this night in cold and hunger, I ask for an end to your sorrows. Be blessed. Selah.*
>
> ***Hinael***: *To all that rests upon the breast of Gaia, I pray for you, pray for HER that She may also live. My blessing is upon the world, for without it, we have no existence. Selah.*
>
> ***Jokael***: *Now shall we depart in Peace and in Understanding to go our several ways. We shall meet again in Harmony and with Joy, and in that time we will once more take up the burden of those who have chosen to tread the path of service.*

All turn to the left and circle the altar three times, then they are led out by Hinael. Jokael turns at the door and bows.

ABOUT THE AUTHOR

Dolores Ashcroft-Nowicki has worked with magic since childhood. She was born and raised in the Channel Island of Jersey, (UK) where she still lives with her husband. She is the Director of Studies for The Servants of the Light School of Occult Science. This was founded by the Rev. W. E. Butler who was in the twenties a founding member of Dion Fortune's school, The Society of the Inner Light. A highly trained and gifted Cosmic Meditator and a third generation psychic sensitive, Dolores has been writing text books on the occult for over ten years. Her books include: *First Steps in Ritual*, *The Shining Paths*, *The Ritual Magic Workbook*, *Highways of the Mind*, *Inner Landscapes,* and *The Tree of Ecstasy*.

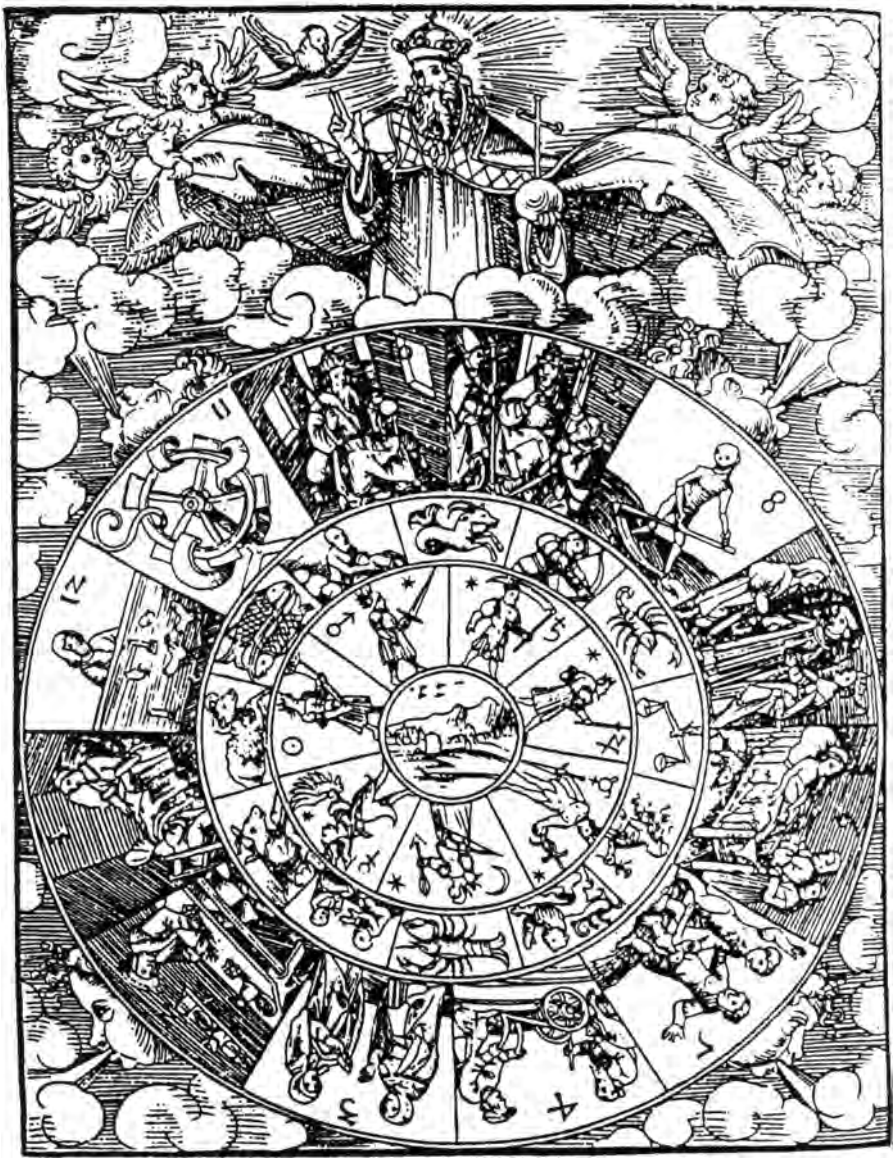
The Astrological Kaballah

Lisa Roggow

Like Kaballah, Astrology is a lifelong study; a language of its own. Historically the two are united in the practice of magick, but more often than not the magician declines to synthesize them. All too often we find the magician simply checking the ephemeris for some basic data to time his/her rituals, or worse yet employing Astrology simply for divination.

As any student of the Tarot will confirm, consulting the oracle for this purpose alone obscures the story of the soul found within. Astrology bridges the gap between Kaballah's archetypically perfect world, in which energies interact in dynamic equilibrium, and the Tarot's circi-linear pictographs. In Kaballah each movement causes a counter-movement, Yod inspires Heh, which in turn births yet another movement. The Kaballah provides a vision of perfection *birthing itself*. The student's aspiration is to refine him/herself, thus creating the balance of the tree within the temple of the body, aspiring to become "more than fully human". Descending from Kether; from Atziluth to Assiah, the Kaballah represents a source of inspiration from above. Kaballah practitioners stress equilibrium; the need to balance components within the individual.

The Tarot tells another story: from the innocence of the Holy Fool to the Material Foundations of the World, 22 archetypes are presented. When taken together they suggest a developmental sequence: on the paths of the Tree of Life they are synaptic connections between Sephirotic or Planetary energies —leaps of faith between states of being. They are archetypal because each card represents a pure state of being, neither "good" nor "bad", existing in the group mind of human consciousness as a core symbol containing both the seed and seedling, truth and contradiction.



The Horoscope

For example, the Empress is represented by the image of a pregnant beauty enthroned in a lush garden. She is both matronly and dignified, passive and authoritative. The position of her arms suggests the alchemical symbol of salt. Earth mother, pillar of stability and gentle nurturer, she can also be the tyrant whose stubborn inflexibility demands patronage and disallows freedom from her charms. Archetypes continually turn inward on themselves as the web of meaning encompasses myth and metaphor.

Astrology complements the united systems of Kaballah and Tarot because it approaches the problem from a different tack—a birth chart provides the individual with a map of his/her soul, with the implied (and impossible) challenge of actualizing it fully. Kaballah provides the goal of balance—the system or path to walk. Tarot reveals the archetypes we each confront within our travels. But Astrology provides specifics for the individual, reciting the lessons of the soul in stark clarity.

Contrary to popular opinion, Astrology is not static. A natal chart does not delineate a fated way of being. The symbols, planets, signs, houses and aspects each have their own correlate meanings, much in the way that the Kaballah's Sephiroth are symbolic vessels containing a multiplicity of potentially contradictory meanings. Any chart (natal included) experiences *change* through time. One way astrologers examine this movement is by calculating secondary progressions; in which a year of the subject's life is represented as a day in the ephemeris (day book of planetary positions). In this way the natal chart experiences movement through time, reflecting the flow of life. The other most commonly used method is exploring transits, which compare current planetary positions against the nativity. Transits tend to reflect physical life events, while progressions may be experienced more within the inner self. There are several other methods used by astrologers to discuss change in the birth chart, but each of these is in actuality only a subsidiary to the natal chart. To really understand how the individual will react to change one must always refer back to the nativity. Contained within this mandala we find the key to movement and growth within the individual's life. To explain this premise we must explore some assumptions made about Astrology.

It is a common error to refer to the elements of the natal chart as if they dictate the "only way to be". How many times have you heard (or said) something like, "I can't control my

anger because my Mars squares Pluto", or "my emotions rule my life; it's that Cancer Moon..."? Statements like these are revealing of my favorite Astrological rule: a little Astrology is a dangerous thing. One of the most insidious traps on the path is the convenient excuse which Astrology all too often provides. To assume that you are a slave to your natal chart is foolish, and to assume that you can bypass the issues contained therein is to be blind to your own truth. The only way around it is through it.

Z'ev ben Shimon Halevi, in the *Anatomy of Fate*, addresses the issue of fate verses free will from the Astrological Kaballist's perspective. He teaches that the concept of fate is often misunderstood because the average person, living in the purely physical realm of Malkuth in Assiah, has not risen out of his/her own darkness enough to recognize true opportunity. Fate is something that happens to those who have not confronted the perpetuating force of routine habits. These individuals live primarily out of their Astrological moons. (Luna is the realm of habit, the subconscious, undifferentiated emotion, instinct and memory). Free will becomes possible when the native raises these motivations to the conscious level and integrates the Astrological Sun, symbol of individual power and self creation. Kaballistically, Halevi points out that this means that the magician must confront him/herself and eventually rise to the level of Tiphareth in Assiah, the self-realized, purified human being.

This act represents the culmination of the alchemists; Conjunctio, the sacred marriage of the Sun and Moon. To attain enlightenment, the alchemist must recognize and integrate the *internal* Solar and Lunar principals. In the Golden Dawn system of magick, the practitioner is lead through a process of grade advancements, with the intended purpose of bringing the student to full consciousness of his/her personality. Only then can the work of integration and eventual renunciation begin. For it seems to me that in the Golden Dawn system the personality is viewed as the chrysalis—the cloak covering the inner being, protecting the real magick within, the secrets of death and rebirth, dawning transformation. When the work is completed, the cloak of personality falls away, and the radiant spirit is revealed. In the Golden Dawn this process is facilitated by grade advancements that bring students to see the different faces of their elemental nature from the densest to the most refined, scaling backwards up the Tetragrammaton and the Tree.

Because the student is taught planetary correspondence, it is often assumed that one experiences the Moon in Theoricus, Mercury in Practicus, and Venus in Philosophus. This is not however strictly true. As we will see, planetary energies exist on another plane and should not be correlated to grade advancements, which occur in the elemental world.

Halevi makes a point which clarifies this issue. Basically, the Kaballah does not exist as the one dimensional representation usually depicted. There are four worlds, or trees, each of which is connected to a world below or above it, in the "Jacob's Ladder" formation (figure 1). The Zelator lecture teaches that the lowest world, Assiah, is composed of man, matter, shells and demons. Kether of Assiah connects to Tiphareth of Yetzirah, the astral and planetary world. Hence planetary energies are forming in the world immediately above Assiah (where grade advancements take place).

As can be seen in diagram one, Malkuth in Yetzirah corresponds to Tiphareth in Assiah. The energies of the planets combine in Malkuth of Yetzirah to produce the angles and houses of the individual's birth chart. Kaballistically, Malkuth represents the earth. The angles (Ascendant, Descendant, Midheaven and IC) in the horoscope position the planets in terms of the native's position on the earth. The planets are active in the Yetziratic realm of potential and the astral world of formation. For the astrologer, these symbols of potential energies are grounded into the birth chart, and are interpreted as individual potential—possibilities that the native can choose to manifest in a myriad of different ways.

This explanation clarifies the danger of astrological fatalism. In that magickal space between the astral world of Yetzirah and the mundane world of day to day existence, reality awaits the impetus to be born. Practically, Pluto in the 12th House can be the business man on the street, totally unaware of his own secret life, the institutionalized inmate, or the magician who moves between the worlds. The real power to transform the naked potential of the birth chart lies within the individual. Unfortunately, we are driven by conditioning, socialization and our desires, unconscious of the fact that we must balance these Lunar concerns with the Solar fire. It is for the magician to seek the path of balanced integration.

Astrology aids this task by indicating the essential dichotomies and paradoxes manifested. The astrological chart

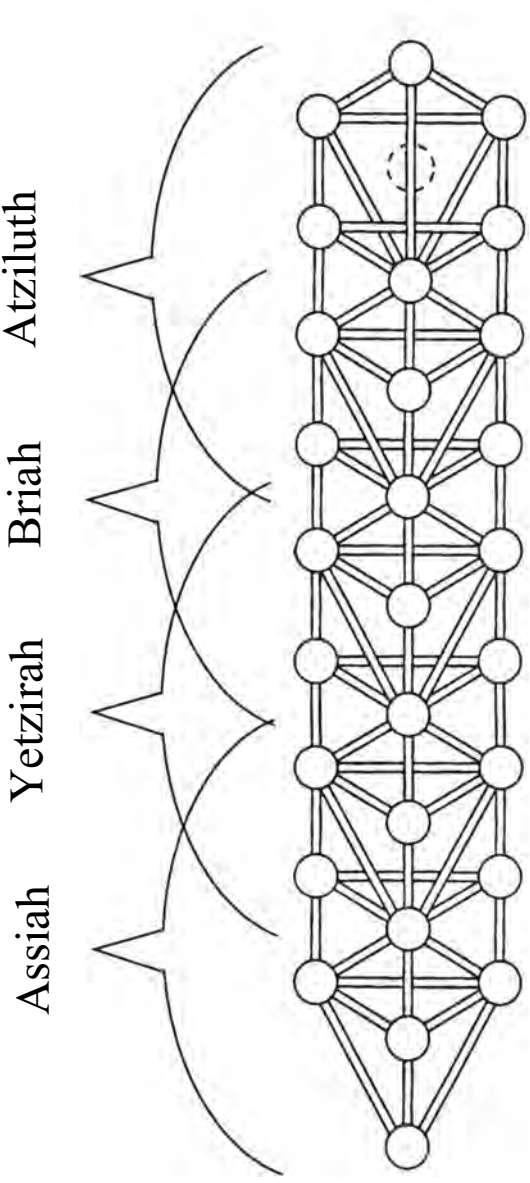


Figure 1

suggests—like the elemental grade advancements in the Golden Dawn—a basic structure defining the ego. Each chart contains ten planets representing distinct parts of the psyche. The Sun symbolizes individual creativity, personal power, that part of the ego which is born of self knowledge and an independent existence. The Moon describes nurturing needs, habit, emotions, memory and the subconscious. Mercury is the mind—how we think and communicate; speech and writing. Venus portrays physical desire, sensuality, the need for union, art and relationship. Mars describes strength, personal force, chi, the will and the need for action. Jupiter indicates the quest for knowledge, wisdom, expansion and growth. Saturn teaches us boundaries, limitations, supplies fortitude, sets goals and defines the need to achieve.

These seven planets were all that were known to the ancients, and due to their proximity to earth they are individualized in nature and will vary in sign placement for people born in the same generation. The modern planets are slower moving due to their distance from earth, and their sign placements are generational. In the nativity they are more noticeable when they are accented by contact with a personal planet or important point such as the Ascendant or MC. Uranus indicates flashes of enlightenment, freedom, revolution and change. Neptune invokes the astral realm, psychicism and other deep states. It also represents the experience of union—the muse. Finally, Pluto is the great destroyer/transformer, ruling death, rebirth, that which we repress; the gateways between the worlds.

Kaballistically, each planet is traditionally assigned rulership over a particular sephiroth. Malkuth, being the sphere of the elements, has no planetary indicator. Yesod, world of formation, is linked with the Moon due to her fluxing and cyclical nature. In this sphere earthly blueprints are formed from our needs, habits and deep seated memories. Hod produces the stimulus of creative mind, the Mercurial connection. Venus is of course found in Netzach's realm of the physical side of creation and the desire for union. Tiphareth is associated with the slain and arisen, the source of visible light at the center of the Tree and the power of self renewal which is held by one who knows his/her own creative source. Mars finds its home in the warrior Geburah, seat of strength and the force of will. Jupiter correlates with Chesed's store of Mercy. Here is the seat of the benevolent ruler dispensing wisdom with the kind hand of one who knows boundless compassion. Saturn, the last of the traditional

planets, is found in Binah at the base of the Supernals. Binah is the chalice, the great mother; and Saturn indicates her formative power. While Saturn traditionally has been perceived as "masculine", contemporary feminist Astrologers have publicized that the planet is ruled by a feminine sign and is largely gestational in nature.

The outer planets have no traditional associations, but I suggest experimenting with Uranus in Chokmah, as the generative force of inspiration. Neptune harmonizes with Kether in part because the astral connection effectively links the worlds together, but also because Neptune at its most exalted symbolizes that state of union which Kether represents. This pattern of attributes leaves Pluto in Daath, a fitting position for the gatekeeper between the worlds. S/he who successfully traverses the abyss is reborn, and the world of being and not being is Pluto's domain. These correspondences can be objected to in that Kether and Chokmah traditionally have no Astrological planetary associations because they are precursors to Binah's formative powers, and therefore are assumed to be beyond planetary influences. Another potential system of attribution that avoids this conflict is to simply correlate the outer planets to the Sephiroth that rule their "lower octave" planetary partners. Hence, Pluto goes to Geburah, Neptune to Chesed and Uranus to Binah. I have found value in both systems, and encourage the reader to explore all options.

While planets correlate to Sephiroth, the signs are found on the paths of the Tree of Life, creating an interchange of energy between two connecting Sephiroth. While it is not within the scope of this article to analyze the meaning of each sign's attribution to the Tarot cards and Kaballistic paths, figure two indicates these correspondences. Often the paths integrate the Sephiroth in question by adding a third element as a stabilizing force, the triad of life.

With the establishment of the signs on the Tree of Life, the astrologer's toolbox is almost complete. As we have seen, planets correspond to the Sephiroth, and the cardinal points which give the horoscope form are attributed to Malkuth. Aspects are more difficult to apply to the Tree, and different approaches have been taken. We will explore these more fully below.

MYTH AND MAGICK:
Gateway to Personal Transformation

It has been said that all myths are contained within the structure of the Kaballah. Therefore it is a kind of *metamyth*, a superstructure housing the archetypes of our reality. Within its many subdivisions and passages lay the key to our own personal mystery play—the realization of the potential of the horoscope. In the following section I would like to direct attention to a few little known techniques and share some of my own experiences with Astrological Kaballah.

First some bibliography, because books on this subject are hard to find. I have discovered four authors who explicitly work with both systems. Halevi's aforementioned *Anatomy of Fate* is indispensable. Gregory Szanto's *Astrotherapy* relies heavily on psychology as a method of uniting Astrology and Kaballah. Horus's contribution, *A Guide to Qabalistic Astrology*, takes Thelema as its base and creates an unusual system of Sephirotic correspondences based on Astrological rulerships. Finally, Luis Alvarado's *Astrology, Psychology and Western Magic* takes a toolbox approach. Astrology and Kaballah are tools which he employs within the medium of psychology. His method is to analyze the natal chart, keeping an eye out for strong patterns that correspond to certain myths. He suggests that each individual's psyche is predisposed to enact certain archetypes. Occultists have encountered this idea in terms of spirit guides, patron deities, etc. Alvarado uses the natal chart to unearth potent archetypes for the native. He then looks to the Kaballah to explicate the myths. Exploring their meaning on the Tree removes them a step from the anthropocentric world of myth and fleshes out gray areas, perhaps objectifying them a bit. At this point psychology is invoked and the possibility of therapeutic treatment can be explored when necessary, often by finding complementary myths to work through any difficulties.

Halevi's approach is more linear. He suggests that the Querent place his/her natal chart on the Tree, assigning the Sephiroth signs based on planetary placement and drawing in aspect lines. His analysis is based on an understanding of the Tree as a balanced structure, and he examines planetary placement in terms of triads which define the contents of the psyche, carefully tracing any imbalances that effect the equilibrium of the whole.

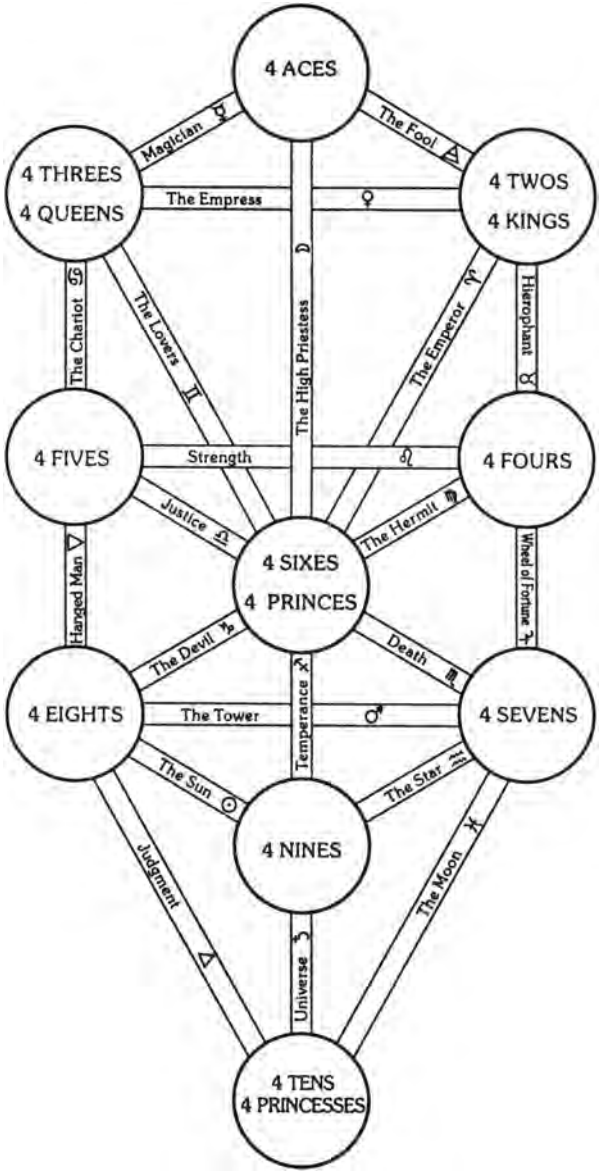

4 ACES
Magician
The Fool
4 THREES
4 QUEENS
The Empress
4 TWOS
4 KINGS
The Chariot
The Lovers
The High Priestess
The Emperor
Hierophant
4 FIVES
Strength
4 FOURS
Justice
The Hermit
4 SIXES
4 PRINCES
Hanged Man
Wheel of Fortune
The Devil
Death
4 EIGHTS
The Tower
Temperance
4 SEVENS
The Sun
The Star
4 NINES
Judgment
The Moon
Universe
4 TENS
4 PRINCESSES

Figure 2

In my own experience, I have employed something of a combination of the above methods, perhaps simplifying them a bit in order to explore specific questions. Oftentimes people come to an astrologer wanting to know why. Why am I in this situation? What are the planets doing to cause this problem, and when will they stop? They don't expect to hear that they are the source of their own difficulties, and they certainly don't expect to be told to rewrite the myths they are living in order to be a clear channel for those Yetziratic planetary energies. However, I have found that Astrology and Kaballah work well together to put a new perspective on questions about old themes. One approach is rather straightforward. Suppose the Querent asks a question about relationships. Assuming that there is some difficulty involved (hence the question) I look to the position of Venus in the chart. What part of Netzach does she invoke by element and sign? Are there difficult aspects to other planets? How do these implicated planets plug into their Kaballistic referents? Do the paths involved shed any light? Sometimes a "solution" will pop out. Other times I simply gain more of a basic understanding of the individual's evolutionary process. The "facts" of a person's life become less calcified as the archetypes involved show themselves, and understanding, the only true source of change, dawns. For an explanation of "Why do I do these things", I find astrology sufficient unto itself. However, Kaballah provides added understanding when I am considering questions beyond this level. It guides me through the maze of the personal into the larger world of the symbolic; into the archetypal, astral world in which we are all Gods enacting ancient mysteries. At this point I have no linear system beyond the previously outlined correlations. We're armed for the Fool's journey—tools in hand, we must travel where the road guides us.

Chart #1 shows Venus in Aquarius in the third house, opposed to Moon in Leo in the ninth (see figure 3). Several other minor aspects touch both planets, the most prominent of which is an inconjunct from Saturn in the fourth to the Moon. Astrologically, dynamic aspects from Venus to the Moon are suggestive of an inability to make comfortable social connections, as well as feelings of being misunderstood, unloved or rejected. Psychologically, this may be traced to the relationship with the mother. The third/ninth house axis can indicate sibling rivalry, centered around an emotionally charged intellectual competition. The inconjunct from Saturn in the fourth brings in security

issues. This aspect is a gray area, shadowed by fears of loss of home and family. As this small example illustrates, Astrology provides a helpful analysis of concerns which motivate the individual. Kaballah adds another dimension by stepping back a bit and viewing the larger picture.

This particular configuration fits rather neatly on the Tree. The Moon is related to Yesod, and Netzach to Venus. The path connecting these Sephiroth is that of Tzaddi, The Star, which is attributed to Aquarius. The sign Leo, appearing in the Lunar sphere of Yesod, is at first glance a paradox. As a fixed masculine sign, Leo can be ferocious. In this horoscope, one might easily assume that difficulties in relating are in part generated because the Moon and Venus, both traditionally feminine, are expressed through masculine signs, causing the native to mix up her signals, being outgoing where introversion is socially expected. Throughout history Lions have been associated with the Solar Fire, such as Sekmet in Egypt. And yet, hand in hand with this tradition, the lioness is a fierce guardian of childbirth, the most potent, primal expression of Yesod. The Tree teaches us the folly of associating energy with gender. Yesod is the Moon, and yet one of the primary images for this Sphere is that of a man. This refers, according to Dion Fortune, to the Foundation of the Universe, established in Strength. Yesod purifies the Emanations from above, preparing them for manifestation in Malkuth. This act of discrimination requires great vigor. Nonetheless, the astral nature of Yesod, house of the Akashic records, lends a fluidity appropriate to the Moon. We have a mystery here, which is perhaps resolved in the cyclic nature of Luna herself. The cycles of the moon are phases of energy, with the full moon being the most extroverted. It is apparent that the Leo Moon, with its outgoing, fiery drama is symbolically reflective of the full Moon, mirroring the Sun of Tiphareth. Fortune says the virtue of Yesod is Independence, certainly a characteristic of the Leo Moon. Indeed, the Tarot shows that Fire (wands) in Yesod is “Great Strength”. It seems the Moon in our example horoscope resonates with that active aspect of Yesod which protects the birthing mother, supplying the strength of Foundation.

The full moon, with its heightened gravitational pull, is drawn toward contact with others.[1] This need mirrors the action of Venus. Astrologically, Venus is the drive for social contact. In our horoscope, she appears in the detached, fixed masculine

[1] Paul, p. 151.

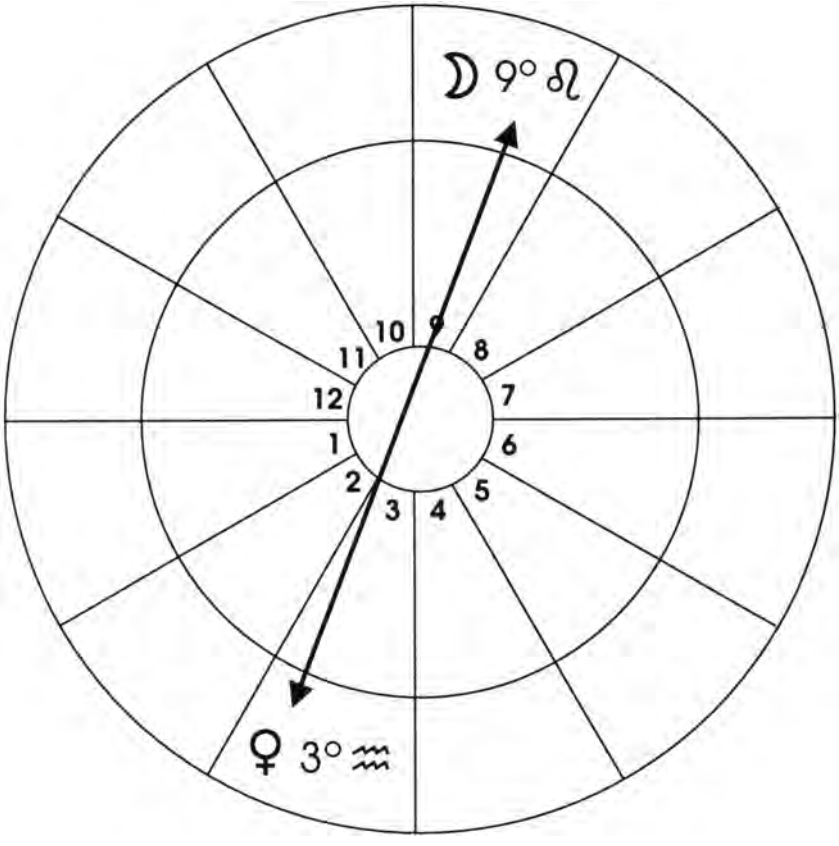


Figure 3

sign Aquarius. Relating this position to the Kaballah provides another view. Netzach, the correlate of Venus, rests at the base of the side of force on the Tree of Life. As such, it provides the final momentum to build physical form. Fortune shows that this sphere has to do with the exchange of polarity. Aphrodite reigns in Netzach, and her cults taught the secrets of the interchange of life force. Love, to the ancient Greeks, was not simply physical passion, and was not the sole province of lovers. Aphrodite was not created in sexual union, but was generated from the severed loins of her father, Uranus, when they fell to the sea. She both contains nature and is the source of nature. Netzach is a fiery sphere, correlating to Yod, the generative procreator.

Love, for Venus in Air, is neither physical nor creative. It is an abstract. In the Tarot, Air or Swords is uncomfortable in Netzach, producing "unstable effort". For Venus in Aquarius the need to join with kindred spirits of like mind is strong. Yet within our culture, this concept is little understood. Netzach is the sphere of group mind, feelings, instincts and the undifferentiated intelligence. Here lies a reconciliation point for Venus in Aquarius. Her work in this sphere is to learn that Aphrodite's mysteries reach beyond the realm of abstraction, interweaving the entire web of life, of which she is indeed a part. The theme of separation found in the Venus/Moon opposition is thus found to be an illusion.

The path of The Star begs to be explored in this combination. (The Strength card is relevant in this case as well, but we will refrain from that investigation here). The Star physically connects Netzach and Yesod, and it is Astrologically correlated to Aquarius. "This (path) is the conscious act of searching for the Divine Light by employing meditation—a combination of knowledge and imagination".[2] Pictured on the card are two trees; the Tree of Life and the Tree of Knowledge of Good and Evil. The latter, Wang explains, shows:

> *...that if a man lives uprightly, it is a Tree of Good, but if he lives unjustly, it is a tree of Evil. This does not imply the acceptance of any social doctrine or law, or any rule of social conduct. It means simply functioning in accordance with the Universal Will*".[3]

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[2] Cicero, p. 64.
[3] p. 164.

Here we have the essential balance between the strength of the Leo Moon and the abstracting Venus in Aquarius. Even the title the Golden Dawn assigns this path, the "Victory of Fundamental Strength", speaks to their union. The type of meditation implied by the Star requires an act of will suitable to this ninth house Leo Moon; the work of combining knowledge (ninth house) and imagination (Leo). The realization that social doctrine and law are subsidiary to Universal Will allows latitude to the rebellious Venus in Aquarius, once again enlarging the perception that the native is indeed part of a larger fabric that is more than social niceties. The opposition we have explored here is in reality a partnership, drawing the native into a deeper experience of relationship, a meditation on the true meaning of the strength of union.

Example chart #2 contains a T-Square, a configuration that looks like a large isosceles triangle. It is composed of two squares connected by an opposition. The *trigger point* in a T-Square is the planet where the two squares meet (figure 4). In this case, Jupiter in Aquarius in the fifth house is the trigger planet, squaring both Venus in Taurus in the eighth and Neptune in Scorpio in the second. T-Squares are difficult configurations to handle, often times producing enormous amounts of tension and frustration, for the energies in question seem blocked at every turn. In this case the planets involved have complimentary energies, as can be seen by their position on the Tree: if we chose to correlate Neptune to Chesed they would all fall on the Mercy pillar. Despite this harmony the T-Square can be problematic for the native. There are many possible meanings inherent in this configuration, but we will narrow our focus here.

Judging from the Taurus/Scorpio and 2nd/8th house emphasis, the astrologer would immediately suspect a challenging relationship to the material plane. With Neptune in the second the native craves the spiritual, having fantasies of an acetic lifestyle. Venus in Taurus' aesthetic, sensual, collecting tendencies present a distinct contrast to these monkish cravings. Venus' position in the eighth suggests that the native gains financial benefit from others, and yet he may resent this intrusion on his vision of self-sufficiency. The tension of this opposition is activated by the philosophically independent Jupiter in Aquarius. This position inclines the native to extreme views and an unconstrained faith that all will be provided for, which can spur philosophical and financial excesses. From the Kaballistic view,

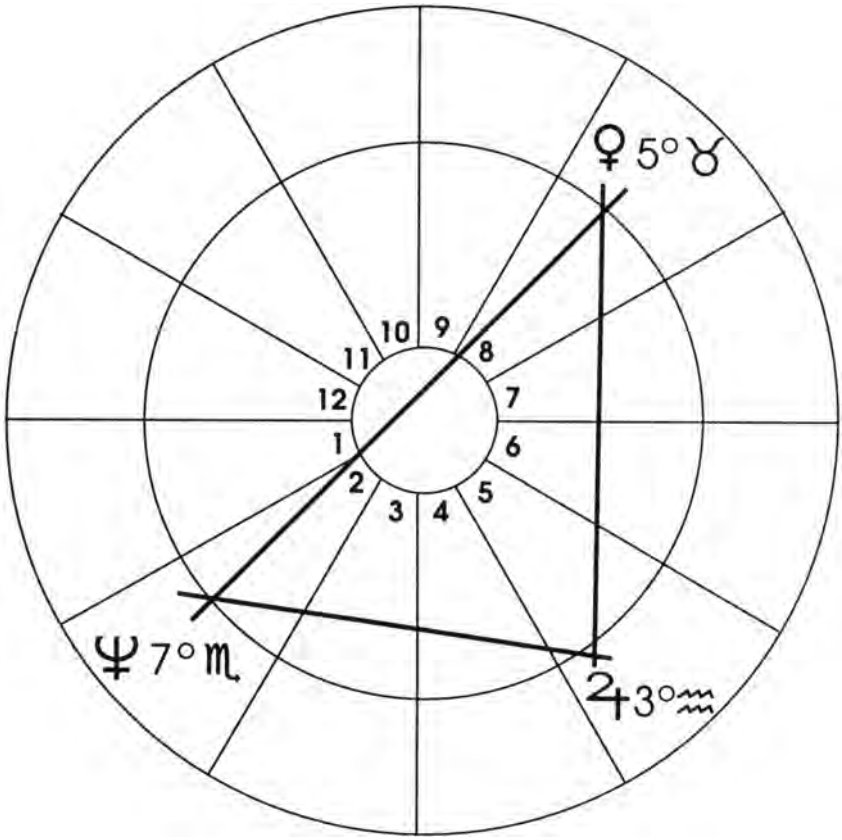

Figure 4

excesses are not surprising. As we have seen, this planetary combination stresses the Mercy side of the Tree to the exclusion of the boundary producing Geburic side.

This example brings up a potential bone of contention for the Kaballist, one of those stumbling blocks that always arises in interdisciplinary studies. The lowest triad on the Tree of Life (embracing Yesod, Hod and Netzach) is generally accepted to create socially defining parameters in the makeup of personality. It is only in Tiphareth that the beginnings of true *Self*-consciousness emerge. The two upper triads, that of the Supernals and its reflection in the triad of Geburah, Chesed and Tiphareth, are assumed to be beyond the realm of ordinary humans. However, as Halevi explains, the former grouping refers to Divine Consciousness and the latter to Cosmic and Collective Consciousness. While normally out of reach, these forces certainly shape our lives, and will therefore present themselves in our natal charts. It is important to realize that the closer a planet is to the celestial Sun the more rapidly it moves through the zodiac. Mercury, Venus and the Moon are internal in several ways: their orbits are inside the Earth's, they vary more rapidly from nativity to nativity, and they are correlated to the bottom, more "defined" half of the Tree. The planets beyond Earth's orbit travel more slowly and are therefore less individualized in the nativity. They create increasingly greater collectivities with common planetary placements—generations. To sum up this rather lengthy digression, even Mars and Jupiter, occurring as they do in Geburah and Chesed, will express something of a generational, group, or social identity in the nativity.

Returning to our example, let's begin with Venus. The Taurean values are strong in Netzach. The pleasure in the physical, the capacity for deep feeling, and the natural generosity are at home here, particularly when the eighth house emphasis on the occult is considered. We see in this configuration an inborn appreciation of the tantric connection of all life—Aphrodite's secrets are probably no mystery to the native. And yet Venus' presence in this T-Square presupposes some conflict, and the name assigned to the earth card for this sphere (the Seven of Pentacles) hints at the source: "Success Unfulfilled". This combination suggests an overwhelming craving for connection or synthesis.

The need for connection is reflected by Venus' partner in opposition, Neptune. I have mentioned that Neptune, at its

highest, represents Union with the Source. The Neptunian's greatest desire is to be dissolved and re-absorbed into the primordial matrix. In lower forms, we see Neptune manifest in terms of addiction, co-dependency and other destructive behavior patterns. Neptune is a cauldron of potential, reminiscent of the title given to Kether, the Premium Mobile or First Swirlings. The Macroprosopus is reflected in the Microprosopus—man. There is in each of us a spark which reaches out to the light of Kether. This spark is inflamed for our native. Venus in Taurus, in the Victory of Netzach, reaches out, striving to attain the Higher Light. (A bittersweet opposition for a poetic soul: Success Unfulfilled).

Neptune in this case falls in the sign Scorpio, emphasizing the mystical, transformational, alchemical nature. Scorpio is distinctive in the zodiac in that it has three hidden significators: the fish (mystical), the serpent (transformational) and the eagle (alchemical). The task for the native is to recognize these elements in his life, synthesize them into a working understanding, and once again allow himself to grow beyond. Scorpio is an unavoidable (death & taxes) process which never rests, it is the true initiator. Our native was born into an era which transformed society. Children of the Neptune in Scorpio generation have the eagle's ability to pierce our collective cultural illusions. This natural defiance is strong in our particular horoscope, and the native will continually find himself questioning the values (2nd house) of the social order, demanding recognition of the value of his occult understanding.

This rebellious stance is refined through the action of Jupiter in Aquarius. The planet falls in the fifth house, associated with fortune, emphasizing the connection of Jupiter to Chesed. Note that the path of Kaph, The Wheel of Fortune, is implicated in that it connects Netzach and Chesed. Dion Fortune suggested that the virtue of Chesed is obedience. Yet an essential chore for Aquarius is determining allegiance. Here we have a sign which renounces the norm while simultaneously desiring the connection of a group. The connection seeking Venus/Neptune opposition will encourage this thoughtful Jupiter to seek like-minded souls who know the secrets of transformation. And yet Jupiter in Aquarius can't quite feel as though he fits in: "no one really understands me!" (Perhaps deep down the native likes it better this way). Chesed's King, while paternal and kind is still a King, and as such he is set apart,

divided from his subjects. This particular King, being the airy type, finds himself separated (and separates himself) by his thoughts.

This is an interesting quandary for *a* fifth house Jupiter. The connection with fortune noted above adds more meaning to the T-Square. Traditionally a difficult configuration, there is an interesting balance in this case. The planets lean toward the Mercy pillar, the aspects (squares and an opposition) lean toward Severity. In a sense, it is the fortune of this subject to be lured away from the cliched thoughts of his generation. While finely tuned to the collective, and drawn to recognize the connectedness of all life, this T-Square is driven to transmute these attractions through the power of the Higher Mind. Chesed is a collecting Sephiroth, related to Water, and yet the native applies the discrimination of Aquarius. The point of conjunction is fluid thinking: faith. Not as an excuse for excess, but as a deeper realization that is beyond the realm of rational thought and embedded in the web of existence.

We will leave our second native here, although much more can be said. At this point I should admit once again to a non-linear process in my "method". It is more of a meditation in progress. This is partially because the process is as of yet undeveloped, still forming in my mind. It is also because Kaballah and Astrology, while compatible bedfellows, haven't been formally introduced recently, and Astrology has added a few new planets (not to mention asteroids) since the original Golden Dawn synthesized our form of Kaballah. In this work, it is important to recognize and honor the fact that modern Astrology is *not fatalistic*. The work of integration and connection is the work of the Magician, and the contacts we make in the outer world penetrate deeply within, furthering the goal, increasing the responsibility. I hope that these words create meaning for the reader, as they have for me. Please elaborate on them. Explore the connections made here for yourself, and find new ones. *Namaste*.

ABOUT THE AUTHOR

Lisa Roggow holds a B.A. in Anthropology of Literature from New College of the University of South Florida. An Adept in the Golden Dawn System of Magick, she has been a student of Astrology for six years. Lisa is the mother of one cherubic three year old

and she also practices Hermetic and Pagan Magick in Georgia. She is currently excavating her gardens from ten years wild growth, pursuing a degree in Astrology, renovating her home and wading her way through a backlog of art projects. She hopes to continue her research, travel wisely through her Saturn return, and produce a book about the *Astrological Qabalah*. She would like to thank her daughter for her light and ♁ = 726 for his editorial assistance, patience and encouragement.

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Editor's Forum

The Editor's Forum is designed to stimulate a creative dialogue amongst all of our authors on a specific topic. It is our hope that the Forum will provide the reader with a wide range of ceremonial expertise and advice from working magicians and authorities in the field. For this second issue of the Golden Dawn Journal, the question posed by the editors is:

What Makes the Qabalah such a Valuable Resource for Students?

***Harvey Newstrom*:**

The Qabalah is to the Magician what the scientific method is to the scientist. Where the scientist utilizes the scientific method as a student of the mundane universe, the Magician utilizes the Qabalistic method as a student of the magical universe.

When the student first encounters a concept or theory, it is very important to have the means to substantiate it. The Qabalah provides the means to test new information. The mere decision to believe in an idea does not necessarily mean that the idea is valid. The decision to reject or embrace an idea will determine whether the student advances along the path of true knowledge or whether the student diverts on a tangent of self-deception. The tools of Qabalah provide the means to make that determination.

The Qabalah is a repeatable system of experimentation. The student does not get a different answer every time a problem is addressed. The consistency of the system allows practitioners to share learned knowledge and direct other seekers to the same knowledge. The consistent framework of Qabalistic correspondences guides the student toward new avenues of

knowledge. Instead of seeing the universe as an infinite sea of untapped knowledge, the student perceives an infinite library of information, catalogued, cross-referenced, and immediately available.

If a system is not objective and repeatable, then it is impossible to record or pass on any acquired knowledge, since the results would be meaningless and invalid to the next practitioner. Without this attribute, students would have to resort to starting from scratch in each incarnation without being able to benefit from the great history of magical research already performed. Happily, the Qabalah rescues us from this fate and allows each generation of Magicians to progress further than the generation before.

***Gareth Knight*:**

I think I have gone a considerable way to answering this in my main article. At any rate, take that as the long answer. Here goes for the short.

It is valuable because it can be "all things to all men"—and that goes for all women too, despite the masculine bias of the Judaic tradition.

At no matter what level we may be, whenever the call strikes us to seek for something deeper than the surface meanings to life, the Qabalah provides us something to work with.

It is true that some of the terminology may appear somewhat off-putting for the beginner. As one once said to me: "what do we have to learn all those Hebrew words for?"

Good question. But if such a beginner turned to the East there would only be similar words in Sanskrit. Technical matters require a modicum of technical terminology for the sake of accuracy. And in any case people are quite happy with technicalities in other areas of life, be it the jargon of computer-speak, of baseball, or almost any profession.

Having faced up to this minor hurdle then a rich field of reward for endeavor awaits.

In the Four Worlds of the Qabalists there is: a) at the material level a satisfying philosophy of life that goes back to ancient and respected Neoplatonic traditions; b) at the magical level a fascinating world of images and psycho-spiritual techniques for self enhancement and improvement; c) at the initiatory level a rewarding opportunity for service alongside the angelic and other creative hierarchies for the betterment of the

world; and d) at the spiritual level a mind-blowing mystical awareness that can center and take the individual back to home base for all eternity.

What more could any student ask?

***William Stoltz*:**

It is virtually impossible to keep the Qabalah from expanding beyond its classical traditions or teachers. The Qabalah, a vehicle of secret Wisdom, has a unique ability for collating diverse elements (and systems) of religion, philosophy and mysticism. Much of this elasticity and symmetry can be attributed to its development around the archetypal image of the Tree of Life. The Tree of Life is not exclusively Judeo-Christian, as one might expect, but more a universal and pre-qabalistic concept containing the mysteries and operations of life. This symbolic Tree, and its sacred teachings, represent a living, growing organism whose design reflects the interior and exterior natures of the Microcosm (Man) and the Macrocosm (Cosmos). Therefore it grew in the ancient cult of Osiris and Isis as the Tamarisk Tree, the Sycamore Tree alongside the images of Nut, the Holy Palm in Ninevah and the Sacred Oak of Europe's Druids. In all these examples it is a Tree of Life and Light—the tree that brings Life—and the Tree that makes one Live. This Sacred Tree has been the center of worship in ancient mystery traditions and countless cultures throughout history and is therefore, in one form or another, a phenomenon native to the Western Mystery Tradition.

At the same time, the Western Tradition has also adopted much from traditional Judaic Qabalistic sources such as the *Sepher Yetzirah* and the *Zohar*—and for this we owe a great debt. For example; a great deal has been contributed from the teachings of the *Zohar* or the Book of Splendor. The *Zohar* contains Secret Wisdom on the nature of the Soul and how it can become reunited with its Divine origins. It also contains teachings on the structures of the psyche and its processes that far surpass any theories of personality arising out of modem psychological research. Characteristic of Western students is a curiosity and creativity for adapting and synthesizing other systerns; sometimes at the risk of tradition and form. In this I believe the creative liberties taken by the Western Tradition, with traditional Qabalah, has left itself a much greater richness and depth. This is also true in the Golden Dawn and other Esoteric Schools based on a Qabalistic design where it is difficult to

tell if the Western Tradition has so much adopted the Qabalah, or if the Living Qabalah has reached out to the Western Tradition and its current Renaissance.

In the Western Mystery Tradition two basic and complimentary branches of the Qabalah have evolved: the theoretical and the practical. The theoretical or Mystical Qabalah concerns itself primarily with the mysteries of the self, nature, and the process of union. To be a good Magician, one must also have some skill as a Mystic. This requires a framework, and the symbolic material, for contemplation and meditation; and for this purpose the Qabalah and the Tree of Life are exceptional. The Mystical Qabalah is our Yoga of the West. The Practical Qabalah, on the other hand, is essentially Magickal or creative and therefore contains specific methods for the expression of the Realized Self. This may occur in the use of various rituals and ceremonies, divination, artistic work, teaching or numerous other ways a Magician might express his/her will. These twin paths, reflected in the Mystical and Practical Qabalah, are the great Pillars upon which our tradition stands.

The Qabalistic Tree of Life, as a system of Magick and Mysticism, provides an extraordinary resource to students of the Western Mystery Tradition. If the time and hard work is taken to step beyond its symbolic threshold, the student will find a true companion, and faithful guide, to the Mythic City wherein grows the Sacred Tree.

Steven Marshall:

Because the Qabalah is both ancient and modern, it has become one of the most valuable resources for students of the Western Esoteric Tradition. It is both ancient and modern, because it provides a theoretical framework for practical experience (not mere theorizing) in exploring the alternative reality of the Western Mysteries. The journey towards wholeness requires three essential elements: a vehicle (such as ceremonial magic, dream work or the arts), an intention of moving into other dimensions of consciousness, and a map to show the way.

In the Western Esoteric Tradition, the Qabalah is one of the most complete and highly developed maps for this journey. The earliest Qabalists pioneered the territory through the practice of the Mercavah mysteries, a form of shamanic journeying that occurs in Jewish mysticism. They related their experiences in the symbols and myths of their religious traditions and began

a mapping process to which others repeating the journey in later centuries have added.

The Qabalah begins with the ancient and archetypal structure of letter, number, symbol and image, "For by names and images are all powers awakened and reawakened". The Qabalah maintains its relevance today, because of the nature of the archetypal powers to remain timeless and changeless, while clothing themselves in the evolving images and symbols of the culture of those experiencing them. The map of the Qabalah is not static; each student that makes the journey finds signposts and images that express their cultural and contemporary experience. In this fashion, the Qabalah becomes a living map that can guide one on the way to wholeness in every time and every place.

George Wilson:

There are two significant factors which underline the importance of the Qabalah for students of the occult sciences, one mystical and one magical. There is clear evidence that, with the appearance of our species (*Homo sapiens*) on earth, there also appeared for the first time consciousness of a spiritual reality. Archeologists tell us that for the first time the dead were buried, often laid out carefully with their heads oriented in a particular direction and surrounded by their best tools, weapons and ornaments. Burying the grave goods with the deceased makes no sense unless it was believed that the dead continue to exist after death and could use these items (or could return in anger to exact revenge against anyone who took their favorite things).

One of the unique characteristics of human beings is that although we are microcosms of Assiah, we are conscious of, and able to directly interact with Yetzirah. "Kether (of Assiah) is in Malkuth (of Yetzirah) as Malkuth (of Yetzirah) is in Kether (of Assiah)". There has never been a time when religion was not a part of the human condition. The essence of religion is the mystical experience, the direct experience by the individual of the spiritual. The Eastern mystical tradition (the accumulation of their mystical experiences) is very difficult for Westerners to access because of language and cultural differences. In the Western mystical tradition, the Christian component is meager because of the long dominance of Roman Catholicism with its belief that the individual can only approach the Divine through the priesthood. In addition the Gnostic component has long been suppressed by the Catholic Church and exists today only as tat-

tered remnants. Thus the Qabalah has become a primary source of the Western mystical tradition.

There are two basic approaches one can take towards a mystical experience—active or passive. In the passive stance, the mystic humbly waits for God. The active stance, on the other hand, requires the mystic do whatever might increase the chances of experiencing the mystical. Magic is this sort of dynamic mysticism. Over the centuries Western occultists have borrowed much from these Jewish mystics, being attracted to such techniques as their use of the words of power, so that today innumerable Qabalistic elements are inseparably woven into the Western occult tradition. For this reason the Hermetic Order of the Golden Dawn uses the Qabalah as formulated in the *Sefer Zohar* to integrate the many divergent elements of the Western occult tradition into a single cohesive system.

***Donald Tyson*:**

The Kabbalah is the sole remaining branch of the great Western esoteric tradition concerned with the attainment of Gnosis —the immediate first hand experience of transcendent reality through the combined use of religious and magical techniques.

The quest for Gnosis began around the time of Christ. In the broadest sense of the word, the early Christians themselves were a part of this gnostic movement. Jesus may have been a member of the Essenes. The intellectual center for gnosticism was Alexandria, Egypt. It included such diverse groups as the Greek-Egyptian Neo-Platonists, the Hermetic philosopher-magicians, and the Jewish monastic orders that laid the groundwork for the doctrines of the Kabbalah, as well as the many pagan and Christian cults that are today explicitly designated as Gnostic.

One by one over the centuries these cults perished, most crushed by the dogmatic fanaticism of the Christian Church. The only exception is the Kabbalah, a direct descendant of early Jewish speculations on the attainment of the gnostic experience. Hidden within the protective folds of Jewish religious practices, concealed beneath the obscurity of the Hebrew language, the Kabbalah miraculously survived. It is our living link with this profound ancient system for attaining union between Macrocosm and Microcosm.

Although modern Jewish scholars have attempted to divide the mystical Kabbalah, devoted to philosophical specula-

tions, from the practical Kabbalah, which is concerned with actual magical techniques for the attainment of transcendent wisdom and power, the two branches can never be separated. The Kabbalah is at its very root a magical discipline. Its potent techniques are the legacy of the ancient world to modern Western occultists. Study of the Kabbalah is absolutely necessary if the student is to gain a true perspective on the techniques and ideas that shaped the Golden Dawn.

Adam P. Forrest:

I will assume that some of the other contributors responding to the Forum question will supply ample witness to the extraordinary beauty, elegance, and depth of the Qabalistic system, so I will address instead a particularly Hermetic aspect—the communication which the Qabalah makes possible.

In the centuries since Pico della Mirandola, the *enfant terrible* of the Florentine academy, first conjoined the Hermetic and Qabalistic traditions in the service of Western Esotericism, the Hermetic Qabalah has been so broadly accepted as the foundation upon which Western Esotericists build their philosophies, theosophies, and Orders that by the beginning of the current century Papus could say simply and accurately in *The Qabalah*, *Secret Tradition of the West*, "The Qabalah is the keystone of the whole Western Tradition".

By providing an effective and flexible model of psycho-spiritual reality and a technical vocabulary for discussing the nature of that reality, the Qabalah has made available the tools through which the modern Hermetic Qabalist can—via their writings—realistically study with Hermetic Qabalists as diverse as Pico, Agrippa, Khunrath, Levi, Mathers, Crowley, Regardie, and Fortune, and even Rabbinic Qabalists such as Luria, Abulafia, de Leon, and Kaplan. It places us in the enviable situation of being able, as the maxim has it, to stand upon the shoulders of giants.

Finally, the symbolic language of Qabalah serves as a rich and reliable medium of communication between the practicing Theurgist and the Spirits, Angels, and Gods he or she encounters in the course of his or her Inner life.

Madonna Compton:

There is probably no spiritual tradition richer in images to draw upon than Qabalah, and no end to the depth it possesses to aid one on the path to enlightenment, true Gnosis, God-realization, or salvation (depending on your philosophical inclination). In other words, at any level at which you approach it, Qabalah has something to offer through its system of correspondences and through the ever-expanding consciousness it holds for those who study it in depth.

The end result of all Qabalistic work, of course, is to draw closer to the God-energy known as Kether, the essence of the Tree. It is the real "crown" of magical work and all great Qabalistic magicians will testify to this, for it is in fact, what true magic in the Western Esoteric Tradition is all about, although it has often been greatly misunderstood.

However, "along the way", that is, by working the paths of the Tree in a fully conscious and systematic method, one has an opportunity to encounter many deeply enriching relationships. These relationships belong to the emanations of the primordial (and in the Jewish tradition, unknowable) God, and it is through these beautiful and multi-faceted faces of this mysterious Ground of Being that we encounter our own reflection.

The relationships we establish with the archetypes can be very personal, and as we work the Tree, we discover that we can draw on the tremendous storehouse of energy contained in it to come to our aid in specific ways. In other words, it is a practical system and it is very precise.

By educating thought, deepening the imagination, and strengthening memory and will, we begin to establish conversation (the process of "together-versing", or flowing together) with the Anima Mundi—the Soul of the World. This is the mystery of the Shekinah and also of Christ, i.e., the "God-with-us", for it unfolds the great revelation that "the Kingdom of Spirit is embodied in my flesh".[1]

Oz:

The magickal student is often faced with a dizzying amount of references to visualize and memorize. The Qabalah's Tree of Life, as a "cataloguing" system, can serve as an image connector between these various references. The beginning student usually learns

[1] This affirmation is taken from the *Pattern on the Trestleboard* by Dr. Paul Foster Case.

quite early that the Tarot, Astrology, the Hebrew alphabet, Numerology, other ancient and magickal alphabets, most pantheons, and certain color systems, can all be related to and coordinated between one another via the patterns of the Qabalistic Tree. This in itself is invaluable. Simply to have a glyph or a filing system that shows the correspondences between the various occult sciences is perhaps the only thing that makes this spectrum of information accessible to so many.

The Tree of the Qabalah, however, is much more than a convenient organizer. It is in itself magickal in nature. Each Sephirah is a doorway, and each Sephirotic Path is a pathway of internal consciousness. The true keys to these passages are those that the magickian must unlock in him/herself, or else all of the student's learning is worth very little. Many people have called the Tree of Life a "map" of evolution, but it is more than that. It can be the catalyst of the evolution itself. If the student begins to truly understand the meanings and attributions of the ascending Spheres and Paths, the appropriate aspects of the personality will begin to respond to these new understandings. Inner and personal realizations will come as a direct result of proper study of the Qabalah. Through the realm of symbols and images, archetypal subconscious responses are stimulated, and the true refinement of the student's nature begins. The alchemical process is stimulated, and the evolutionary growth of consciousness is the result. The Tree takes root in the sub-consciousness of the student, branches out through the conscious explorations, and produces blooms on the plane of spirit. In the Golden Dawn system, this is the manner in which the aspirant attains to the Higher Self, by climbing the Qabalistic "Ladder of Illuminations" —the Tree of Life.

***M. Isidora Forrest*:**

Many feminist theologians are, not unreasonably, suspicious of Qabalah, a spiritual system with its roots buried deep in patriarchal Jewish society. Yet, out of this society, grew a spiritual system where female and male are absolutely equal in power.

One of the main metaphors of Qabalah is the equilibrium between opposite energies, represented by the Pillars, Boaz and Joachin. These energies are often imaged as Feminine and Masculine, Aima (Mother) Elohim and Abba (Father) Elohim, even Woman and Man—and the equality between them is the very backbone of Qabalah.

Those seeking a spiritual system that understands balance and equality will find it in Qabalah. The very fact that the system overcame its patriarchal roots demonstrates its value and genuineness as one Path which can lead us toward spiritual truth.

In addition to being a balanced system, Qabalah is a living, growing system. The Qabalah of today's Hermetic magician is not the Qabalah of the rabbis who developed it, though its roots are the same. The system's ability—even tendency—to grow to meet the spiritual needs of those using it is another demonstration of its value. I look forward to the developments as more feminist Qabalists, and especially more female Qabalists, use and interpret this ancient spiritual system.

Mitch & Gail Henson:

The Qabalah is the kernel of the Western Ceremonial Tradition as taught by the Golden Dawn and other Hermetic schools. Without this ancient Jewish resource, the style of Magic would definitely be very much different and, we suspect, nowhere near as flexible as the current practice we so much enjoy.

As a scientific discipline, ceremonial magic relies on the Qabalah for its vocabulary and its mathematics. Without a language and a math, magic would have no basis for the scientific method that is currently in vogue today among practicing magicians.

Even without magic, the student of the Mysteries can find much in the way of material in the Qabalah to lead him or her along a journey toward enlightenment. The Tree of Life of itself gives us a view of the universe that is far more complete than that provided by any other spiritual system. For it allows us to perceive fully realized relationships that might be otherwise overlooked. It certainly exemplifies our relationship with manifest Deity.

The Qabalah provides several systems that allow us to analyze raw data, i.e. Gemetria, Aiq Beker etc. Altogether the Qabalah is a profound mystical, magical and analytical system.

Sam Webster:

The principle virtue of the Qabalah is that it is a comprehensive system of symbols. It is an excellent, wholistic map of the Cosmos, including realms beyond the physical. This very completeness however, is also its greatest disability.

While its fundamental structure is a description of the whole of existence it is still open enough to embrace other systerns into a functional syncretism. "*777*" is an example of this power. As a comprehensive symbol system it may be used to articulate the will of the practitioner towards almost any conceivable end. The Qabalah also serves well as a common language shared with other practitioners.

Ultimately, however, it is a box and can trap the practitioner. For all of its elegance one must remember that it is a just map and not the territory. For certain experiences the Tree with its implicit assumptions constrains with overbearing order. Too much certainty about the nature of existence can blind one to what is actually happening. While this is a danger with any systern it is particularly the problem with one so complete and venerable as the Qabalah. To apply a system to any actual event is to risk a Procrustean interpretation. One's expectations and categories of analysis may not fit the reality and yet the experience is forced to fit. Yet so often, and especially for the beginning student, this is an acceptable risk when weighed against the deficits of inaction. The long term solution is to acquire skill in several, mutually contradictory systems. However the ultimate solution comes only with the ability to lay down all systems and preconceived notions about experience and touch reality immediately.

Dolores Ashcroft-Nowicki:

In ancient times when temple training was given freely to those who showed an aptitude for it, one of the main areas of such training was the memory. Without recourse to printed books it was essential that students could retain for the rest of their lives, the immense amount of knowledge passed to them during their time in the temples. When the printing press was invented memory began to decline. Why go to the trouble of memorizing when you can pick up a book? With the advent of the Qabalah the western world received not one but two great gifts. The first undoubtedly was the store of ancient knowledge encapsulated not only within the Tree of Life and its symbology, but within the other aspects of the Qabalah. This includes the Mysteries of the Merkaba and the Halls of the Hekalot.

The second gift was how the glyph of the Tree works, for it is like a gigantic filing system with colored drawers into which one may file anything and everything associated with that Sephirah. As a mnemonic it is unparalleled, quick, easy and

accessible. One only has to "open a sphere" figuratively speaking and the knowledge, correspondences, and symbology pertaining to that area of the Tree is ready to use. The Art of Memory is not taught with sufficient emphasis in modern mystery schools, and I must admit, neither are the deeper mysteries of the Qabalah. Too many apply themselves only to the Tree and its immediate knowledge and do not venture into what is almost untapped knowledge.

The Qabalah could be likened to a rich vein of gold waiting to be mined and formed into concepts, ideas, and images. As yet we have merely touched the surface, we have gleaned for small nuggets when the vein itself remains almost untouched. In the West there is not always the passion, dedication, or the determination to go further and deeper. It is something we must cultivate in those who come after us. We are merely the guardians of this knowledge, we cannot hold it unseen and unused in the darkness of ignorance. Let's start another Gold Rush with which to begin the next century.

***Lisa Roggow*:**

As I suggest in my article, the Qabalah is valuable because its framework supports entire mythologies. Gods and Goddesses, planets and signs, art forms and archetypes can all be assigned their relative positions on the Tree of Life. Qabalah supplies a structure that encapsulates the highly individual movements of these ideas. Most schools of magick, like all symbols, have their own language, their own words of power with specialized meanings only apparent to the initiate. Magick is a science of knowing when to maintain silence, and when (and how) to communicate. But communication between adherents of different traditions is sometimes clouded by misunderstanding or even intolerance. The Qabalah is a powerful Rosetta Stone of magickal symbolism. The student may be new to the mysteries of Pele, but through the association to Geburah she may derive a more personally meaningful correlate. The advantage of viewing the Qabalah as a kind of magickal Esperanto lies in the balance created by this Yoga of the West. Despite the growing number of Qabalistic proponents and divergent schools of thought, the Qabalistic structure remains pure unto itself. Even our individualized methods of experiencing the Qabalah can ultimately be referred back to the Tree.

Part of the Qabalah's value for the student lies in the layers of meaning it can hold. So much of the Western mystery tradition is not only filed within the Tree of Life, but gains added meaning from the translation. In a world where bits of knowledge vary from person to person the Qabalah provides meaningful structure that transcends denomination and encourages clarity.

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ISBN 1-56718-851-6
51600>
9 781567 188516

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$ 32.00

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St. Paul, MN 55164-0383
PRINTED IN THE USA